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JOURNAL
OF A
RESIDENCE IN ENGLAND,

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JOURNEY FROM AND TO SYRIA,

OF THEIR ROYAL HIGHNESSES

**REEZA KOOLEE MEERZA, NAJAF KOOLEE MEERZA,
AND TAYMOOR MEERZA, OF PERSIA.**

TO WHICH ARE PREFIXED

SOME PARTICULARS RESPECTING MODERN PERSIA,

AND THE

Death of the late Shāh.

ORIGINALLY WRITTEN IN PERSIAN,

BY H. R. H. NAJAF KOOLEE MEERZA,

*Son of Prince Fīrmān Fīrmān, Grandson of H. M. Fathali
Shah, the late Emperor of Persia ;*

AND TRANSLATED, WITH EXPLANATORY NOTES,

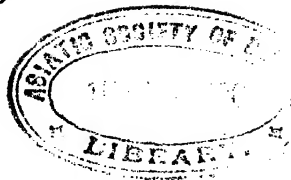
BY ASSAAD Y. KAYAT.

IN TWO VOLUMES.

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TO THE RIGHT HONOURABLE

SIR GORE OUSELEY, BART.,

&c. &c. &c.

SIR,

THE affectionate terms in which the Persian Princes have always spoken of you, the inexpressible kindness which you have shown to myself, and the deep interest you take in the literature and general welfare of the East, make me fully sensible of the privilege I enjoy in being permitted to dedicate to you the translation of this Journal.

I have the honour to be,

SIR,

Your most obedient, humble servant,

ASSAAD Y. KAYAT.

PREFACE

OF

THE TRANSLATOR.

It is rarely that the English Public obtain such an opportunity of learning what is said of them by the people of other nations, as in the work now presented. It is not uncommon to have European travellers in this country; but to have Asiatic travellers, men of distinction, who write their views on all they have observed, is a singular phenomenon. Such a work may teach by comparison the state of civilization to which Britain has attained; the difference between those customs which belong to its own habits and prejudices, and those which are the result of experience, convenience, and propriety. Here may be noticed the effect of manners,

customs, &c. upon the minds of Asiatics; and from this may be ascertained how this country may best exercise a moral and transforming influence upon them. And we may learn further, what a vast interest might accrue to the English nation, and what great benefits may be conferred upon the East, by visits like this, of three Mohammedan Princes of royal blood, or other personages of distinction.

Many will remember the visit which the three members of the Royal Family of Persia made to England in the summer of the year 1836. Their names were Reeza Koolee Meerza, Najaf Koolee Meerza, (Wali,) Taymoor Meerza: they were the sons of Firmân Firmân, late Prince of Shiraz and Fars, grandsons of Fathali Shah, the late king of Persia, and first cousins to his present Majesty Mohammed Shah of Persia. These three royal personages are well known to many of this country who have been in Persia.

During the reign of the late Shah, the empire was divided into a certain number of provinces, which the Shah committed to his principal sons to govern, (for he had a great many harems and sons)

on condition of their paying an annual sum to the throne. Since the time of this Shah, it has been the custom of all the princes of Persia to nominate their eldest sons as their successors to their principalities, which were almost independent. The principality of Azerbaijan, governed by Abas Meerza, and that of Fars, ruled by Firmân Firmân, were very powerful. In their provinces they acted as sovereigns, held levees, had crowns on their heads; and that the father of these Princes, Firmân Firmân, at Shiraz especially, held a magnificent court, and army, &c. with full control over the Persian Gulf for forty years, and fully expected to ascend the throne after the death of his father, may be seen from the modern history of Persia in this work. He was a Prince of a great influence in Persia, as well as the brother Shojâh el Sultané, who possessed the province of Kirmân, and was generally considered the most courageous and enterprising Prince in the empire. The first of these princes is Reeza Koolee Meerza, a man of superior talent and wisdom, who was the vicegerent of his father; the second, Najaf Koolee Meerza; and the third, Taymoor Meerza, were governors of

some districts in the principality. Najaf Koolee Meerza is a well known Persian and Arabic scholar, an excellent poet, and consulted as an oracle on many subjects, being exceedingly fond of literature. Taymoor Meerza is a celebrated warrior, horseman, and hunter : he governed Bushir for many years, and had seen many English who visited the Persian Gulf. These Princes were the first members of the Persian Royal Family that ever visited England. They were induced to take the journey by order of their father Firmân Firmân, who was taken to Teheran, and who sent to tell them that, although he was persuaded that they were ready to use all their endeavours to relieve him by civil wars, yet such proceedings were entirely against the welfare of the empire ; especially as he himself was in the hands of Mohammed Shah, who might on this account treat him in a different manner ; for Mohammed Shah had imprisoned almost all his uncles, and put out the eyes of some of them, and some of his own brothers were treated in the same manner. But, although Firmân Firmân went to war against him and fell ultimately into his hands, and was brought

to Teheran, yet he was respectfully treated in the capital, and no insult whatever was offered to him. Firmân Firmân therefore in his letters to his sons persuaded them not to go to war, but to try to find their way to England, and to solicit His Britannic Majesty's friendly mediation with Mohammed Shah on his behalf, from which he anticipated a good result by the manner in which he was treated by the Shah. The Princes accordingly were encouraged to take the journey, and had full hope that such mediation would immediately be granted. In fact, they could do nothing else, as they had only their lives left. When they arrived in the Arabian dominions, they crossed the desert to Syria, and prosecuted their journey to this country for the above-mentioned object. When they reached London, they being so nearly related to the present Shah of Persia, and on account of the friendly understanding which exists between the two empires, His Britannic Majesty, after receiving their application which proved their state and blood, manifested kindness towards them, and was pleased to settle their embarrassment through the friendly mediation with the Shah. They were entertained by the

hospitality of the British Government; and their journal is a sufficient proof of what they felt on that point in regard to England.

Najaf Koolee Meerza, (Wali,) being a person of intellectual character, a poet, and a man of observation, was the prince who wrote this journal. As to the matter which composes the work, it will be seen that it consists of three parts, viz. An account of the accession of Mohammed Shah to the throne; a journal of their voyage to, and residence in England; and their tour over land to Constantinople and Bagdad. The first is an interesting but sad picture of the state of Persia, unfolding the numerous elements of discord, and the clan-like manner of their carrying on war, &c. As to the general current of facts, it contains details that we can obtain from no other quarter, although not entirely exempt from the exaggeration so common to all Persian writings. Tens and thousands, mountains and hills, fields and paradises, heavens and earths, houris and angels, &c. in Persian composition may be used almost synonymously; and yet every Persian who hears or reads them knows how to make the necessary allow-

ance. The estimate of the number of troops in the different armies may, however, be relied on as correct.

The Second Part will however be the most interesting to the general reader, as entering into details more immediately under their own observation. This work will also be found to contain some details on the Governments, education, population, manners, customs, soil, commerce, religions, and forces of several of the kingdoms of the four quarters of the globe. The account of England is the most lengthened, in which the Prince's views and opinions in regard to this country are amply given, as also of Christendom in general; the author has even attempted to describe many objects and events with which the English themselves are quite familiar, but of which he himself imperfectly comprehended the bearings. It is in this very thing, in a great measure, that the interest of the book chiefly consists. Here may be observed those objects which most strike a stranger. Some who are acquainted with the scenes through which their Royal Highnesses passed, and were in company with them at the time, will perhaps

be astonished that they themselves saw not the same things which are described. To this it is but candid to reply, that their Royal Highnesses could not see with the same eyes as Englishmen, and, being in a strange land, their language must seem to be quite *de travers*, while yet it expresses the impressions which were made upon their own minds.

The translation of this work having been accomplished solely by myself, it may be proper to inform my readers that I was born in Syria, and for some years, by the blessing of God, received as much as could be obtained of an oriental education. In the East also, I acquired with much labour and perseverance what I know of occidental literature. My attachment to the English language was my principal inducement to acquire it. Providence favoured me with the acquaintance of several good and pious missionaries, who endeavoured in every respect to encourage and assist me in the acquisition of this language. This I value above every other knowledge of a similar kind which I possess, as through it I hope to obtain whatever information I may re-

quire in my future labours, in promoting, by all the means in my power, the Christian education of my own country-people—an object to which I humbly desire to dedicate my life and all the powers I possess. By my acquaintance with the English, I was enabled to fill the office of Principal Interpreter to the British Consulate-general at Damascus for more than five years; during which period I had the honour of forming the acquaintance of many illustrious English travellers who visited that country. I always had an anxious desire to visit England, which desire was gratified when I had the honour of joining the company of their Royal Highnesses, the Persian Princes, to this country, as their interpreter; in which capacity I also accompanied them in their whole journey, for the Arabic, Persian, Turkish, and occidental languages. Their Royal Highnesses having, on their return to the East, obtained a residence at Bagdad, through the favour of the Grand Seignior, I followed them thither, obtained from them a copy of this work, and executed the translation.

In reference to the part which I have performed in preparing this work for the English Public,

I beg to observe that I have endeavoured simply to render the Persian text into English, with the closest adherence to the original, that could be tolerated consistently with an exhibition of the meaning of the Author. I have naturally supposed that greater interest would be excited in the work, the more perfectly it should be clothed in its oriental dress. In numerous cases where a metaphor, or word, would have in English but a remote or no allusion to the thing intended, I have still chosen to retain the word or phrase, for the purpose of showing the Persian actual style of writing and genius of the language. The Author has also in some cases used flights of language which, in the present refined state of the English, may be considered as deficient in taste. I however have not ventured to modify them, for the abovementioned reason, but have chosen rather to annex some explanatory notes, which I hope will lead to their meaning, &c. Whatever errors, in point of fact, may be discovered in the book, I will warrant my faithfulness in retaining the meaning of the illustrious Author ; the errors are not my own.

Notwithstanding my persevering endeavours

to become master of the English tongue, still I must acknowledge that I feel I am appearing before the Public in a language which is not my own, a language far remote in its forms and idioms from the Eastern and many of the occidental tongues. There will therefore remain traces of the oriental origin of the book, other than that of its having been composed in an oriental language. Whatever may be the deficiencies of the English garb in which this work appears, I will most humbly acknowledge them; but at the same time I would plead for those gracious allowances which the magnanimous and well cultivated people of England are so readily disposed to extend to strangers. My acquaintance with the Persian and Arabic languages might afford a pledge that the work has been faithfully performed; still the style ought not to be a matter for criticism by those who have not read Persian, and I trust that my readers will not approach the translation as they would the work of an English scholar.

My friends having considered that an autograph letter of one of the Persian Princes would

be interesting, I have given one as a frontispiece, and I here insert a literal translation.

“MY DEAR ASSAAD,

“YOUR letter from Smyrna just arrived. Well done! well done! Persian writing you have cultivated very well; please God, you will still write better. May the God of the world preserve you wherever you may be, dear Assaad! There was a great storm to-day, and a cold wind, which caused us to be anxious about you. Would to God that you were not on the sea! You did not give us the details of the beauty of Smyrna. You went, and are in the enjoyment of every good society, and we remain in a strange land. May God also be gracious to us! I enclose you a letter for Shah Rookh Meerza, which you will forward from Damascus, or any other place, to him. You had better enclose it to Katchik, and urge him to send it immediately to Shah Rookh Meerza at Karbellâh. Do not forget us. Write to us, and let us know how you are going on. Peace! Written on Friday the 18th of Showal.

“NAJAF KOOLEE.”

I cannot conclude these remarks without attempting to express, however inadequately, my most humble and hearty thanks for the kindness, hospitality, instruction, and Christian love, which I have received at the University of Cambridge, and in this happy country in general. My limits will not admit of my expressing my gratitude severally to each friend in the Metropolis, Stamford, Exton, Tinwell, Bedwell Park, Brompton Park, Hemingford-Abbotts, Kendal, Liverpool, Manchester, Radcliffe, Sheffield, Attercliffe, Carlton-hall, Huddersfield, Brighton, Uxbridge, and, indeed, I ought to say, in every place which I have visited in England. But as I have received all this in the name of Jesus Christ, to whom I owe all good things, and who is the only author of happiness, Him I most humbly entreat to recompense all those who have been kind to me, and who have supported the Christian cause which I have at heart, and to bless and prosper this kingdom at large.

ASSAAD Y. KAYAT.

CONTENTS OF VOL. I.

	Page
Account of the Death of Fath Ali Shah, the late lamented King of Persia; of the claim of the Royal Princes to the Throne; and of the Events in the 1250th year of the Hegira	1
Account of the Shah's Death	4
Account of what took place after the Shah died, and how his body was carried to Massoomi Koom . . .	5
Account of Prince Zel el Sultan, and how he was placed on the throne, and what happened to him, &c. . . .	9
Account how Mohammed Shah became King, and overturned the Government of Zel el Sultan	11
Account of the Princes' treatment by Mohammed Shah; containing, first, an account of those Princes who had Governments in their hands, and their coming to Mohammed Shah at Teheran	25

	Page
Account of one of the Princes, called Mohammed Taki Meerza Melk Arâ, and how he was treated, &c.	25
Singular account of Sheikh Ali Meerza Sheikh el Moolook	28
Account of Seif el Dawlé, Sultan Mohammed Meerza	30
Account of Ismâel Meerza	32
Account of Bihman Meerza	33
Extraordinary account of Hider Koolee Meerza Sahib Ikhtiar	34
Account of the Kaïmakam, Mohammed Shah's Prime Minister, and how he was assassinated	44
Account of the Castle of Ardabil, and what sort of a place it is	51
Account of Zel el Sultan being also sent to the Castle of Ardabil	52
Account of His Holiness Firmân Firmân, Prince of Shiraz, and the Divine will respecting his government	54
Account of Firmân Firmân's accession at Shiraz	73
Account of Reeza Koolee Meerza's Journey to Sapha Karmin and Bushir; of his return to Shiraz after the death of the Shah; and of his Journey with Shojâh el Sultané in the expedition against Irâk, &c.	74
Account of Shojâh el Sultané's arrival at Shiraz, and the expedition against Irâk; and the conclusion of the narrative, &c.	79
JOURNAL	129
Account of Lebanon	155
Account of Alexandria	176

CONTENTS.

xxiii

	Page
Account of Africa	176
Account of Egypt	180
Description of the Mails, Posts, &c. in England . .	248
Account of the Annual Meeting of the Schools at St. Paul's	268
Description of the Zoological Gardens	281

SOME PARTICULARS
RESPECTING
MODERN PERSIA.

IN THE NAME OF THE MOST MERCIFUL GOD.

Account of the Death of Fath Ali Shah, the late lamented King of Persia ; of the claim of the Royal Princes to the Throne ; and of the Events in the 1250th year of the Hegira.

AFTER the arrival of the great camp of His Imperial Majesty at the royal gate of Isfahân,* orders were issued to Firmân Firmân,† the Prince of Shiraz and of Fars, to meet him there. Firmân Firmân went therefore to be honoured by the presence of His Imperial Majesty, and I,‡ by the Prince's orders, went to Bandar bu Sheher,§ to

* From Teheran, the capital of Persia.

† This name is accorded to the successors of the Princes of Shiraz and Fars.

‡ Reza Kooloo Meerza.

§ A city on the Persian Gulf.

collect troops, that in case His Imperial Majesty should be kind to Firmân Firmân, in answer to his supplications and hopes, well and good, and this was the sum of our desires. But if, on the other hand, His Imperial Majesty should demand the remainder of the annual tribute of Fars, and on that account should detain Firmân Firmân with him, and appoint another prince to Fars, we should be able, after the return of the Imperial camp to Teheran, to defend ourselves in Fars. I went, therefore, to Bandar bu Sheher, to execute my commission; and Firmân Firmân, accompanied by my dear brother, Hissâm el Dawlé,* went to be honoured by the dust of the foot of His Imperial Majesty. After he arrived there, on account of the 100,000 tomans,† the balance of the tribute to the throne due and unpaid, he had some difficulty with those officers whose duty it is to look after the tribute. His Imperial Majesty, suffering daily from a sickness of long standing, with pains

* All the royal princes have descriptive names, bestowed by the Shah, as will be seen in the sequel. This prince was known, when in England, by the name Taymoor Meerza, Hissâm el Dawlé, or Sword of the Kingdom.

† The toman is worth about ten shillings English.

in his chest, and his disorder continually getting worse, and signs of his last end appearing in his blessed face—His Imperial Majesty being in this state, had felt tenderly towards his son Firmân Firmân, and feared lest, if he himself should die, Firmân Firmân would have some trouble, on account of the aforesaid balance due. He sent, therefore, Mohammed Taki Meerza,* Hissâm el Sultané,† to go and secure this balance, Firmân Firmân returning with him to Fars for the purpose. Abdullah Khan, Assef el Dawlé, the Grand Vizier, was directed to follow them with 10,000 soldiers, cavalry and infantry, and four pieces of cannon, with orders that the balance of the tribute must be recovered and paid, within ten days after his arrival. If not paid, he was to inform the Shah, who would come in person with his camp to Fars. Firmân Firmân and M. Taki Meerza went and took leave of the Shah, and departed for Fars. Assef el Dawlé, the Grand Vizier, went also out of Isfahân, to prepare for his journey, that he might start ten days after the departure of Firmân.

* Meerza, before the name, means royal prince; after the name, doctor of religion, or learned man.

† That is, Sword of the Government.

Account of the Shah's Death.

On Thursday, the 9th of Gemad el Thani,* His Imperial Majesty, whose home is now in heaven, came out from the seraglio, or harem, and gave a grand audience. He at that time gave directions to the Grand Vizier for his journey, and addressed, in kind terms, all his viziers and generals, each one according to his rank. In the midst of this ceremony an attack of ague occurred to him, which obliged him to dismiss the audience. He went to the harem, took a warm bath, and had his hair cut off.† About five o'clock in the afternoon of the same day, becoming worse, he asked Aga Bihrâm one of the eunuchs, to sit behind him, as for a pillow, and he put his feet in the lap of Taj† el Dawlé, his favourite queen, and passed a very painful hour. He afterwards spoke to Taj el Dawlé as follows: "My days are finished, and now every one of you must think of himself." He then

* Throughout the narrative we have preserved the dates according to the Mohammedan calendar.

† It is the custom in the bath, both in health as well as in sickness, to shave off all the hair of the body.

‡ That is, Crown of the Kingdom.

asked for bittern seed and sugar-candy, took a few spoonfuls, and lay down on the pillow with his face toward the south.* While engaged in repeating with eloquence the good word,† he forsook the crown, left this transitory world, and chose his abode in the everlasting kingdom.

Account of what took place after the Shah died, and how his body was carried to Massoomi Koom.

After the Shah had departed from this fleeting world, the royal princes who were present, to perform his commands at that time, were about twenty in number, but all of them were under the control of the eldest, Ali Taki Meerza, Riken el Dawlé,‡ for a considerable time prince and governor of Kazween, till at last his son was appointed to that government, and he himself became one of the Shah's favourite attendants, and had the honour to be in his presence night and day, standing always

* As well on their death bed as in the grave, Mussulmans are placed with their faces in the direction of Mecca and Medina.

† The confession, "There is no God but God, and Mohammed is his Prophet," ought to be repeated by every Mussulman while dying.

‡ That is, Pillar of the State.

at the threshold of the door, or at the opening of the tent. By the advice and consent of Allah ya Rikhan Assef el Dawlé,* and all the royal princes and ministers of state, the crown was placed on his head, and the royal band again began to play. All the royal khans, the ministers, and the royal princes paid him the respect due to sovereignty. He well arranged and ordered all affairs, both civil and military.

From the time of this most lamentable event, the death of the Shah, no one had taken breath. For three days after it all of them continued in Isfahân. Amin el Dawlé, the Grand Vizier to the late Shah, was in favour of Firmân Firmân, and wanted to put him on the throne. He being, as was before mentioned, out of Isfahân, preparing to go to Shiraz, after hearing of the Shah's death, his troops deserted him, and he saw himself in rather a bad plight. He, therefore, came to the city, and went directly to the house of his excellency Moshtahedi Aga Seid, Mohammed Baker Reshti,† accompanied by some men to guard him, and remained quietly

* Sword of the State. He was commander-in-chief of the army.

† The name of the chief Mulla or Mohammedan Priest of Isfahân.

and safely in his house. Prince Seif el Dawlé,* who was the governor of Isfahân, becoming afraid of Riken el Dawlé, left the place, and went to the tribe of the Bachtari. As to Riken el Dawlé and Assef el Dawlé, the commander-in-chief, they endeavoured exceedingly to lay hold on Amin el Dawlé, the prime minister; but all their labour was in vain, on account of his being at the house of the great Mulla. On the fourth day after the Shah's death, the imperial camp, in all its former splendour, moved from Isfahân, the artillery behind the irregular troops, and the regular troops behind the artillery, and, after them all, the Royal Harem. The body of the Shah was laid on a splendid bier, and Riken el Dawlé and ministers followed behind the carriage, with Koshighji Bashi,† and all the Persian princes and soldiers, all in order, and well arranged, and passed on till they arrived at Mas-soomi Koom.‡ All the Royal Kajar§ Princes put on the black mourning dress, and creeping under the carriage where the body was, lamented and

* Sword of Government, one of the late Shah's sons.

† A great officer in the Shah's household.

‡ Where the funeral was to take place.

§ The name of the present royal family.

wept exceedingly, and placed dust on their heads,* until the holy body of the Shah was put into the tomb which had been built by his orders before his death. A large marble slab surrounded the tomb, on which were verses written by the Shah himself. Thus was that innocent body placed in that tomb. There was brought and put into it from the tomb of the Imâm Hossein, Lord of the Martyrs, the fifth of those who are clothed with the Robe,† some of the remains of his holy dust.‡ About 800 drachms of that dust were, during the life of the Shah, brought and put into his prepared tomb. As said a poet, “Thou hast said, let the Shah not be in the world.”

Now Assef el Dawlé, the minister, being afraid of Ali Shah, Zel el Sultan,§ was in favour of

* An oriental custom.

† That is, the Prophet Mohammed and his family. He, according to the Persian view, was the first; Fatima, his daughter, the second; Ali, his son-in-law, the third; Hassan, the fourth; and Hossein, the fifth.

‡ The tomb of Imâm Hossein is at Kerbelâh, a place near Bagdad. Kerbelâh and Najef el Ashref are considered holy by the Persians. It is the custom of the Persians to inter their dead at these places, or at least to obtain some dust from thence, to be deposited in their tombs. They believe that the deceased are thus preserved from punishment.

§ One of the late Shah's principal sons.

Mohammed Meerza Naïb el Sultané.* For that reason the minister did not proceed with the princes to Teheran, but remained on the tomb of the Shah, appearing as if he was devoting himself to reading the Koran over the tomb; but in heart he was endeavouring to destroy the interest of Zel el Sultan. Riken el Dawlé, and the royal princes, khans, and the rest, went to Teheran, having with them treasures and jewels, and Zel el Sultan in contemplating these diamonds, Daraï Noor, Taj Mah, and Noor Elāh,† saw clearly that he had in his possession the standard of government.

Account of Prince Zel el Sultan, and how he was placed on the throne, and what happened to him, &c.

On Thursday the 14th of Rajeb Hegira, at a fortunate hour, Zel el Sultan seated himself on the throne, and held a levee. The royal princes at the capital, and generals of the army, and officers

* The Prince Regent, and now Shah.

† Three large diamonds belonging to the crown; the first means, sea of light; the second, crown of the moon; the third, the light of the eye. The first is the largest of the three, and one of the largest diamonds in the world.

of state, and of Irâk and Mazandaran,* all of them paid him the respect due to sovereignty, and bowed their heads to him at the levee. Coins were struck in his name, the Khotbe† was read in the mosques with his name in the prayer. Zel el Sultan now very generously began to give presents to every one of the royal princes, ministers, and generals of the army; and to the natives of Teheran presents were distributed, to each according to his state and rank. In about forty days about two kooroor of money from that treasury, the gift of God, were given to the people. He was kind to all the royal princes, and the late Shah's harem and family, and to all his subjects in general. His name rose very high in his office as a king, he also directed firmâns of friendship to be written and forwarded to all the princes that were in office, and were governors in different districts and provinces. He also directed them how to act in respect to their subjects, whom God Almighty had

* Two large provinces of Persia.

† An oration delivered every Friday in the principal Mosques, in which they praise God, bless Mohammed and his descendants, and pray for the King. This was formerly pronounced by the Khalifa, but it is now said by the Imâms.

intrusted to their care, and that the government and kingdom should be in repose and happiness. He opened the treasures, and was engaged in putting his army in order, and collecting troops.

Account how Mohammed Shah became King, and overturned the Government of Zel el Sultan.

From the time that the pardoned Shah went to Paradise, Mohammed Shah remained in Tabriz, engaged in his own affairs. Mohammed Reeza Meerza, a prince who was in favour of Mohammed Shah, after what had taken place since the Shah's death, left all his affairs in Isfahân, and with a Tartar and four horsemen of his servants, all well mounted, left Isfahân, and arrived at Tabriz in four days, and informed Mohammed Shah of all which had taken place. Mohammed Shah, on account of the discontent of the natives of Azerbaijan, and one year's pay to his troops being now due and unpaid, and not having any money or jewels, for these reasons did not see himself in a situation to make any movements for the throne, or do any thing of the kind. But, at last, through the encou-

ragement of the celebrated Meerza Abu el Kâsseem, his minister, and through the influence of the English and Russian Ambassadors, he stood up and claimed the throne.

On Monday, the 17th of Rajeb he sat as a king; coins were struck in his name, and his name was proclaimed in the mosques. This news reached Zel el Sultan at Teheran, but as he (Zel el Sultan) was old, and Mahommed Shah was young, he thought proper and prudent, at first, to send an envoy to Mohammed Shah at Tabriz, with a firmân of good counsel, and to put out of his head all such vain ideas. So Riken el Dawlé* was appointed to this mission; a very splendid suit, with fine jewels, were ordered to be sent to Mohammed Shah; also a very friendly and kind firmân, containing good advice, was written to him. The substance of this firmân was as follows:—"Useless trouble will be created; what good can result from the attempt? Out of the 5000 persons in the family of the pardoned king, some one must be the head, to take charge of the kingdom and of the family. I be-

* This Riken el Dawlé, though he bears the same name, yet is a different person from Riken el Dawlé, the Royal Prince.

came the head, through the wish, and in the presence, of the Royal Princes, the generals of the army, and many of the subjects. Moreover, all the rest of the Royal Princes are here present. In this view of the case, you have the choice before you. Banish these foolish ideas from your head, and be faithful and obedient, and the Governments of Azerbaijan and Khorassan shall be given to you and your brothers, and let us enjoy the kingdom as the gift of God together; and if you do not listen, be prepared for war, and an innumerable army will be sent against you." About 300,000 tomâns were put into the hands of Riken el Dawlé, and he set out for Azerbaijan. When he arrived at Tabriz, at first he was well received; afterwards, through the advice of the Kaïmakam, Mohammed Shah's minister, he was arrested, and orders were strictly given that no one should go to him, and that no news should be sent out. On that very day Mohammed Shah left Tabriz for Teheran, with seven pieces of cannon and 7000 men. His troops had no money, and from not having their pay and rations for a long time, and it also being winter, they had no wish or power to

start, and began to excuse themselves. Kaïmakam, Mohammed Shah's minister, with his management and address, borrowed from the Russian and English Ambassadors, who were then at Tabriz, the sum of 100,000 tomâns,* received the said loan, gave some money for the expenses of the troops, and kept the greater part for future purposes. The troops, some of them through fear and some through hope, marched on; but the greater part being dissatisfied, were much disposed, whenever they met the enemy, to go over to them, and turn against Mohammed Shah. He left Tabriz and arrived at Ardabil, where there were two of his brothers, but of a different mother, who was of the Azerbaijan nobility. One of them was 19 years of age, and was called Kossrow Meerza, and the other a young Prince of 15 years of age, called Gihangir Meerza. The inhabitants of Azerbaijan, many of whom live in tents, were very much in favour of these two young Princes, and there was not much friendship between them and Mohammed Shah. When he arrived at Ardabil, Kossrow Meerza was there, who had been

* See Note A.

formerly sent by the late Shah to the court of St. Petersburg, and was a very sensible and well-bred Prince, and much liked in St. Petersburg, where his portrait was taken by the Russians, and placed on many fancy articles. This fine young Prince, with his brother Gihangir Meerza, went out to meet their brother, Mohammed Shah, and offered him their services; but Mohammed Shah was seized with some foolish and unjust ideas. It entered into his mind that they were beloved by the Azerbaijan people, and he thought that they might do some mischief. This idea being continually present to his mind, he sent that very night and had these two brothers brought before him, and ordered their eyes to be put out. This was done immediately, and those unfortunate young Princes lost their eyes; moreover, they were imprisoned in the castle of Ardabil. That one should do thus for the sake of a few days of this world, will be blamed by every man, old and young.*

After this had taken place, he left Ardabil and went to Koomshi. The Prince of Koomshi, Fath-alla Meerza, could not help obeying Mohammed

* See Note B.

Shah, who, as soon as he arrived at Zanzan, confiscated whatever property and horses Prince Fathalla Meerza had, and they were added to his own store; after which he marched for Kazween. Just before he arrived at Kazween, Manoochir Khan Koorji, who was by the late Shah appointed Governor of Rashet and Ghilan, came with 500 horsemen and joined Mohammed Shah. He also brought with him a present of 50,000 tomâns, and was very well received by Mohammed Shah.

Asscf el Dawlé, the minister who was engaged in reading the Korân over the Shah's tomb at Massoomi Koom, now hearing of Mohammed Shah's movement, declared himself to be in his favour, left the prayers and reading at the tomb, and having collected from the villages near Koom, and from Kamro, and Kalamro, about 2000 men, came and joined Mohammed Shah. Thus, in a few days, two distinguished men of influence came to the aid of Mohammed Shah. He marched onwards till he arrived at Kazween, and encamped outside the town; and the people of Kazween, one after another, came and obtained employment in the camp. At last this news reached Zel el Sultan,

at that time Shah, at the capital, Teheran. He had immediately a review of his army. Thirty thousand troops, cavalry and infantry, headed by Imâm Werdi Meerza, a royal Prince, and with him a Major-general, a well known officer in the late Shah's service, were directed to march against Mohammed Shah. Soon after they left the capital, Sahrab Khan Koorji, with another expedition of 2000 men and twenty pieces of cannon, left to join the camp ; immediately after, another expedition of 3000 left the capital, headed by Kayoomarth Meerza Abu el Moolook (a Royal Prince). All these troops were paid all that was due to them, before they left, by Zel el Sultan, who paid them himself ; they were paid also in advance for future months, twenty tomâns to a horseman, and ten to a foot soldier, and to each of the generals and officers, arms, shawls, horses, and different presents, were given, according to his rank. Horses for the artillery were purchased at 50 and 40 tomâns each. Thus his army was magnificently equipped ; in truth, such a well arranged army had not for a long time been found in Persia. Zel el Sultan, with several of the Royal

Princes, and Mohammed Baker Khan, Kalâh Bashi, and brother of Assef el Dawlé, remained at Teheran. Imâm Werdi Meerza, the commander of the army, marched with them till he arrived near Kazween.

Riken el Dawlé, who was under arrest with Mohammed Shah, used to be frightened by Mohammed Shah, who told him — “If your brother should rise in arms against me, I will have your eyes taken out.” Therefore the unfortunate Riken el Dawlé was obliged to write to his brother, the great general of Zel el Sultan, to tell him not to go to war with Mohammed Shah; and, through the persuasion of his letters, changed his brother's influence in favour of Mohammed Shah. Therefore, this general who is one who pays no regard to salt,* on a cold night, when the army on account of rain and cold had removed to a valley, secretly left the camp, with ten or twelve horsemen, and went at once to Mohammed Shah's camp, going to the tent of the Russian Ambassador.

* This phrase is in the East applied to a man who betrays his friends; and has reference to the well known pledge of mutual aid by eating bread and salt.

When Mohammed Shah heard of his arrival, he directed Mr. Lynch, his principal officer of artillery, to place four cannons against that camp, which had no man as head or chief. : On the following morning, the camp of Zel el Sultan found that four cannons were pointed against them, and that their general was not to be found. While they were wondering at this, lo, a cry from Mohammed Shah's camp, from Mr. Lynch, saying, "Gentlemen, your general last night came to us, and entered into the service of Mohammed Shah ; if now you will obey, you are welcome to the service, and whosoever wishes to return to Teheran may go ; whosoever wishes to go home, let him go : if not, and on the contrary, you desire to fight, I shall immediately open upon you the battery, and beat down every one of you." These troops, seeing that their general was gone, and that there was no remedy, some of them entered the service of Mohammed Shah, some of them left for their homes, and some who had families at Teheran went there, so that, in a moment, this fine army was disbanded and scattered like the stars in the constellation of the Bear ; every one went to his place. Mo-

hammed Shah having thus obtained his end, namely victory, without fighting or trouble, became more anxious, and immediately left Kazween for Teheran. Now Abu el Moolook Meerza and Sahrab Khan the general, when they heard the sad news, each of them immediately sent and informed Zel el Sultan at Teheran of what had taken place, and waited the arrival of the then king, Zel el Sultan, with the great royal camp. While Mohammed Shah was approaching Teheran with Assef el Dawlé, he wrote secret letters to Mohammed Baker Khan, Kalâh Bashi,* as follows, "When you arrive near Teheran you are requested to endeavour to lay your hands on Zel el Sultan, and all the royal princes, and imprison them till we enter Teheran." Zel el Sultan, when he heard of what had taken place, and having sent all his vizirs and generals against Mohammed Shah, thought of taking advice from Kalâh Bashi, as to what was to be done, the very man above-mentioned who had received the secret letters. This accursed man proposed to him, saying, Let two or three thousand men of one heart and mind be at

* The person who commands the forts and castle of Teheran.

command, and we shall be able for two months to stand in the city against them ; in the mean time, we will write to Firmân Firmân, prince of Shiraz, and ask him to send his brother, Shojâh el Sultané with troops and cannons, &c. Of course Firmân Firmân will do so. The enemy not being prepared with provisions and ammunition will retire." Zel el Sultan, who had the intention to leave the capital, hearing the intended plan of this Baker Kkan, Kalâh Bashi, changed his intention of leaving, and remained in the city. He was advised by many others to leave the place, but he would take the advice of none other than the Kalâh Bashi, and remained ; it turned out as it is said, "If the fate comes, the eyes get blind."

The camp of Mohammed Shah having arrived near the capital, on Wednesday evening the 21st of Shabân, at four hours after sunset, Zel el Sultan, being asleep at his harem, Mohammed Baker Khan, the Kalâh Bashi, (who gave the advice,) a man without shame or blush, went into the harem of Zel el Sultan, and took him out of his bed, and had him arrested. On the following morning he went to meet Mohammed Shah, and the people went one

after the other to Mohammed Shah ; as it is said, " Those who go first are received first." Therefore the princes and others went out to meet and receive Mohammed Shah, and compliment him on his accession to the throne, and every man endeavoured to show himself a friend in order to gain his favour. Mohammed Baker Khan even brought with him to Nigaristan the very throne set with diamonds and precious stones that belonged to the late Shah, and every thing else that was splendid and necessary for sovereignty. The people also made, and sent to the Shah, all sorts of rich sweetmeats. Mohammed Shah arrived at that place on the 22nd of Shabân, and seated himself on the throne, all the princes of the blood, and generals, bowing their heads to him and saluting him on his accession. The unfortunate Zel el Sultan, from fear of losing his life, had no rest at all. Several ladies of Fath Ali Shah's harem, such as Deja el Sultané,* Fakhr el Dawlé,† were brought to the Shah, with all the treasures, jewels, crown, and the celebrated stones, Kooh Noor and Taj Mah ; and Zel el

* Light of the kingdom.

† Ornament of the nation.

Sultan, in the greatest despondency, presented the jewels, and put the crown on the head of Mohammed Shah. Thus Mohammed Shah obtained possession of all this, without trouble or battles. So it pleased Almighty God to give to one without trouble or conflict, what others had obtained with pain and fatigue, only to be taken away from them ; just as one says, "a farmer puts two hundred seeds of wheat into the ground, and not one springs up ; such is the power of the firmament to operate wonderful transformations." Mohammed Shah now became very happy to see himself possessing all this without pain or trouble. Most true—"Possession that comes by itself is more pleasant than the garden of Eden, with suffering, and anxiety, and trouble." Then Mohammed Baker Khan, Kalâh Bashi, laid hands on Mohammed Giafar Khan Kashi, put him in chains, and brought him to the presence of Mohammed Shah ; who, in return for the service performed him by the first, gave him liberty to take all the property of the prisoner, which was worth nearly 200,000 tomâns. At last Mohammed Shah, on the eighth, on a fortunate day, arrived at Teheran, on the great feast of the 1250th year of

the Hegira, and sat on the imperial throne, and held an audience, when the Princes, old and young, bowed their heads to him. Zel el Sultan was also brought to his presence in great abasement, and was treated with great contempt by the Shah. Indeed, such a wonderful dethronement and revolution no one had ever seen, and probably never read in the history of past ages. "As the stars of the spheres are perpetually changing, so fortune has her revolutions, and gives to whom she pleases." As to the other Royal Princes, each of whom thought at one time that his sword would reach the sky, all were now put down, and in complete subjection; and as for those that were beloved by the pardoned Shah, no one regarded them. Zel el Sultan, after the audience was over, was again put under arrest, and was allowed no will of his own. Other Royal Princes were also put under arrest.

Account of the Princes' treatment by Mohammed Shah ; containing, first, an account of those Princes who had Governments in their hands, and their coming to Mohammed Shah at Teheran.

After Mohammed Shah had become well established in the capital, and the Princes yielded him obedience, he obtained possession of all the jewels and treasures which had been left by so many Kings, by the Koorgané Emperors, and by Shah Rookh, and Nader Sultan ; and all sorts of valuable Indian and European ornaments and furniture. In short, he obtained possession of every thing, and every Prince bowed his head to him.

Account of one of the Princes, called Mohammed Taki Meerza Melk Arâ, and how he was treated, &c.

Mohammed Taki Meerza Melk Arâ was the oldest living of all the late Fathali Shah's family. This Prince had been for a long time Governor of Tabaristân and Astarabâd, for the late King, his father ; but now, on account of his bad health and

bad constitution, he had no wish for sovereignty, even although he was the oldest living of all, had many children, and about 20,000 men. Nevertheless, he was willing to submit to Mohammed Shah, and to favour his cause; and although he was advised by some of the nobility of that country to the opposite conduct, he would not listen, but, through the advice of Badih el Zamân Meerza Sahib Ikhtiar, sent his minister, Meerza Giafar, to the presence of Mohammed Shah. Afterwards he, with some of his sons, went to the capital, where he was very ill treated, and no notice was taken of him.

Another instance was that of Mohammed Hossein Meerza Hishmet el Dawlé, who had been appointed by the late Shah, who is now in heaven, to the government of Kirmanshow and Liristan Fili. He had a minister named Meerza Abu el Kassem Hamadâni. This minister was a friend of the Kaimakam, or prime minister of Mohammed Shah; therefore he sent his minister before him to Teheran. The prime minister of the Shah received him very kindly, and promised him that his master, the above-mentioned Prince, should be

made Prince Regent, and that he would secure to him the favour of the Shah. The foolish minister immediately wrote to Hishmet el Dawlé, his master, and informed him of what had been promised him by the prime minister. This greedy Prince, though he had a numerous army, and his government was large, and near to the Ottoman territories, and to the Holy Land;* and though, moreover, his father had been on bad terms with Abas Meerza, Mohammed Shah's father: notwithstanding all this, confiding in these promises, he rose, and went to Teheran alone. Even while the prime minister was alive, Bahrâm Meerza, Mohammed Shah's brother, was appointed to the government of this province, and property also was given to Bahrâm Meerza. At this time, Hishmet el Dawlé's situation was better than that of the other Princes; nevertheless, after the prime minister was killed, this Prince also became a prisoner at Ardabil.

Again, another Prince, Mohammed Taki Meerza Hissâm el Sultané, who was Governor of

* Najef el Ashref Kerbelâh and Samerah Gazemen, near Bagdad, are the holy places or land.

Burnjood Backtiari, and Ahwaz, and Burustan Fili, was much afraid of Mohammed Shah.—However, some of Backtiari's Khans told him, that if he did not wish to remain, they could conduct him safely, with his family and whatever he might have with him, to the territories of Bagdad ; yet he chose to send his son, Abu el Fath Meerza, into Mohammed Shah's service. Afterwards he also followed him to Teheran, but soon was joined to the Ardabil* caravan, and remained with his brothers a prisoner : his government and property also were given to one of Mohammed Shah's brothers.

Singular Account of Sheikh Ali Meerza Sheikh el Moolook.

This Prince was Governor of Tuserkan, and was disposed to make himself successor of the pardoned Shah. He had nothing of the requisites or preparation for sovereignty, except that he had a band of music, which he ordered to play also in the morning,† conceiving that he was the proper

* Ardabil is the place where Mohammed Shah imprisoned his brothers and uncles, as will be mentioned hereafter.

† All the royal princes of governments have the band in the evening,

person to succeed his father and to possess the throne; so he collected a few men of the Zandick tribe, to which his mother belonged, and sat at home, quite in the opinion that he was a great King, very powerful, all-conquering, and was spending his money, until he heard of the majestic star of Mohammed Shah, that had appeared at Tabriz. He immediately gave up all his fantastical and vain thoughts of succession, and became perfectly obedient to Mohammed Shah; and sent his son, Nasser Ali Meerza, with two hundred horsemen, to Zenjan, to meet Mohammed Shah. When the Shah had entered Teheran, he also went there to offer his obedience and services to him, in hope that he would give him more than what he had before; namely, the provinces of Kalamro and Kalamo, which were under the command of Golâm Hossein Khan, one of the late Shah's officers, and which Mohammed Shah had taken from his hands. Mohammed Taki Meerza

as the morning band is only for the throne. This prince being also a son of the Shah, and not having any thing else but the band, thought he should become king by ordering it to beat both morning and evening, while he had not any thing else.

hoped that they would be given to him, never thinking that he also was to join his brothers in the imprisonment at Ardabil. For while the beasts were being made ready to send the Princes to Ardabil, this Prince directed 12,000 tomâns to be given to the Shah, still thinking that he should receive the above-mentioned two districts. On the contrary, mules, almost all without saddles, having been secured, for transporting the other Princes to Ardabil, he also was treated in the same manner, and at last, in this form, received Mohammed Shah's kindness.

Account of Seif el Dawlé, Sultan Mohammed Meerza.*

Seif el Dawlé, S. M. Meerza, during the life of the pardoned Shah, his father, was Governor of Isfahân; but when the Shah died, he felt no confidence in Riken el Dawlé,† so he went to the Backtiari tribe, which gave him protection as

* The name of Sultan in no wise implies the office of Sultan.

† Who was made Shah for the few days after the death of his father.

their guest. But after Riken el Dawlé left Isfahân, he returned thither and possessed himself of his office. When Zel el Sultan ascended the throne, he sent him a letter, in which he declared his obedience. Now when Mohammed Shah obtained the throne, he (Seif el Dawlé) wrote another letter of obedience to him, accompanied with some very rich presents worthy of a king; and, in the mean time, he directed the coins at Isfahân to be struck in the name of Mohammed Shah, and also prayers to be offered in the mosques of Isfahân on Friday, in his name.—When he received the orders of Mohammed Shah to come to Teheran, he sent letters of excuse for not being able to come. At last Mohammed Shah gave orders to Kossrow Khan Koorji to go to Isfahân, with five thousand men; and he was secretly directed by the Shah that, on his arrival at that city, he should lay hands on Seif el Dawlé, and send him to Teheran. The said Khan, according to the orders of Mohammed Shah, at once started for Isfahân, and, on his arrival there, seized Seif el Dawlé, put him into a carriage, and, with some soldiers, brought him to Teheran. Seif el

Dawlé, being the son of Taj el Dawlé, the favourite Queen of the late Shah, who had a large quantity of jewels, which had been given to her by the pardoned Shah: Mohammed Shah, in order to gain possession of these jewels, did not do any harm to her son, Seif el Dawlé, but simply kept him in the capital.

Account of Ismâel Meerza.

Ismâel Meerza, the Prince of Dogmân, was always in favour of Prince Shojâh el Sultané.* This Prince was of distinguished courage, and also became renowned during the Russian war with Persia, on account of which he was beloved by the late pardoned Shah. At this time, as he was in favour of Shojâh el Sultané, whose arrival he expected daily, he would not submit to Mohammed Shah; but when Kahrîman Meerza, brother

* Shojâh el Sultané is the brother of Firmân Firmân, Prince of Shiraz, who was at this time making preparation against Mohammed Shah; as, after the fall of Zel el Sultan, the opposite party against Mohammed Shah looked to Firmân Firmân as one whom they expected would at last have the throne. However, all this will be well explained afterwards, in the account of Firmân Firmân which follows.

of Mohammed Shah, was appointed prince and governor of Khorassân, and that he at this time with Assef el Dawlé had left the capital with troops for Khorassân; the above-mentioned Prince of Dogmân, seeing that these troops surrounded him in all directions, was obliged to submit, and immediately after was sent to the capital.

Account of Bihman Meerza.

Bihman Meerza, at this time Governor of Simnân, was a friend to Mohammed Shah, and also to his pardoned father. The mother of this prince had been, during the life of the late pardoned Shah, the treasurer to the late Shah, and knew all the jewels. This princess, during the time of Zel el Sultan, had, with her son, secretly written to Mohammed Shah, to prove that they were in his favour. At this time, Bihman Meerza, with some troops of his of Simnan went to Mohammed Shah as one of his party. Therefore, for the sake of his mother and the jewels which she was able to inform him of, he received some little attention.

*Extraordinary account of Hider Koolee Meerza Sahib
Ikhtiar.*

Hider Koolee Meerza Sahib Ikhtiar was one of the great royal princes. This prince had the large government of Gulbaykan and Kalamro, and was very wealthy; his mother also was of the royal blood. At the death of the Shah, he was at Gulbaykan; when he heard this dreadful news, he opened his treasury of gold, through which he obtained the influence of many of the Backtiari Khans. Having so many millions of money, and the influence of the said Khans, it entered into his head, that as at this time Isfahân had no prince or any governor of courage to govern, and as that city is the best place in Persia, he determined therefore to collect troops and take possession of it, and attempt ascending the throne. In case he should not be able to ascend the throne, he was to write to Firmân Firmân, and offer himself to be of his party, trusting that Firmân Firmân would allow him the government of Isfahân. Thus he opened the gates of his wealth, and by the means of his letters and gold, assembled about him a large army.

In three days' time he was joined by a large number of the people of Kalamo and Kalamro ; also by the different officers of that country. The well-known Kossrow Khan, of the tribe of Backtiari Charlamank, with 4000 horse and 2000 foot, came to this prince's service. After other five days, another Khan, named Bahrâm Khan Sibah, one of the great Khans of the Haftlank of Backtiari, came to this prince with 3000 horse and 200 foot. In this manner, the prince daily received troops from Kalamo and Kalamro, which came to him in crowds. In short, in ten days' time he collected an army of 20,000 men. He then distributed to the generals and officers valuable presents, and was very generous to the troops. The 5th of Shabân was fixed for the expedition. When this prince was going to mount his horse, just as all the troops were starting, the following most singular accident happened. Some years before, a lean sickly mare had been stolen from a man in the tribe of Kossrow Khan Charlamank. The owner of the mare, just at the moment of departure, saw his said mare under a man of Bahrâm Khan's tribe ; upon which, he went to the man who was riding the mare, and

demanded it from him. A dispute arose between the two men on the subject, and the dispute was brought before the two tribes. A misunderstanding took place in consequence between them, and instantly the two tribes began to fight, and the matter became serious between them. About 12,000 men of the two tribes were immediately set in battle-array against each other, and nothing was to be seen but the dust of horses and glittering of swords. By this affair, in about ten minutes, nearly 400 men of the two parties were slain, and Bahrâm Khan himself was killed in this quarrel. Bahrâm Khan being killed, his tribe ran away, the Kossrow Khan followed them about two parasangs' distance* out of the town, and brought back several prisoners and arms. This accident having taken place, the unfortunate prince remained in his house quite desponding and disturbed at the outrage of Kossrow Khan and his unjust tribe, and very much regretted that the said Khan had ever come to him. Kossrow Khan, after having returned from the pursuit of the other tribe, came back to the prince, saying

* A *parasang* is a Persian measure of distance, equal to three English miles.

that he was capable of performing for the prince any services, and that he himself would undertake to do every thing for him, and that there was no necessity for having any body else in the service. The prince, on account of this dreadful accident, was obliged to put off his departure for another day.

As to the other tribe, having taken up the dead body of their chief, Bahrâm Khan, they carried it about, exposed, according to their custom, to all the tribes of Haftlank. All the Khans of the Haftlank Backtiari thereupon rose to claim retaliation, and to demand satisfaction for the blood of Bahrâm Khan. This news of the Haftlank Backtiari's claim for the blood of Bahrâm Khan reaching the inhabitants of Gulbaykan, Kalamo, and Kalamro, they became greatly alarmed, fearing, that if the Haftlank tribe should come to their country for the demand of the blood of the slain Bahrâm Khan, from the other Charlamank tribe, they would destroy every thing about them, and take all of them prisoners. The inhabitants of the above-mentioned places, therefore, seeing that the cause of all this was the presence of Kossrow Khan among them, and that he would be the cause of all

the mischief ; in order to be rid of the danger and exposure, they agreed among themselves in secret to force Kossrow Khan and his men out of the city. Thus, on that very night, before daybreak, when Kossrow Khan and his tribe were in the houses asleep, the natives surrounded them, and forced Kossrow Khan and his party out of town, and they were obliged to flee. The prince, seeing this, and that all his affairs were going badly, thought of securing the ready money he had at hand. He therefore, while this event was taking place in the city, trusted all his ready money into the hands of one of his wives, and sent her, with an old man, to a garden which he indicated to her, to dig some place in the earth, and there bury the money. His wife and the old man immediately accomplished the order, but when they came back to him, the prince was intending to kill the old man in order that no one should know what had been done, and the money be thus secure in its place. His wife, however, begged of him not to do any harm to the old man, that he might not be guilty of the sin of the poor old man's blood ; the prince then gave it up, and sent the old man about his business, after

he had strictly commanded him to keep the secret. The people, after they had settled the business of Kossrow Khan, met again to consult upon another matter, which was, that having forced Kossrow Khan out of the town, they conceived the prince would take the side of the Khan, and would be angry with them. At last they came to a conclusion upon what was to be done, viz., to abandon the prince also, and ask him to leave the place, and thus be quit of this business. So, early in the morning, they assembled around the prince's house, and sent to tell him that they were afraid of him, and that it was impossible for them to serve him any longer, and asked him to leave the place with his family at once. The prince, astonished at this demand, begged of them to give him a day's time to think upon it; they would not, but told him that he must leave at that very hour. The prince was obliged to leave with his family and a few servants, without taking with him any of the things. As soon as he left the place, these same people went into his house and plundered it. The old man, the gardener, who buried the money for the prince, and many of those who had been attached

to the prince's house, and used to serve him, were taken and threatened. At last the gardener was thrown down and beaten. Before he had received many lashes, his strength failed him, and he was forced to confess immediately. They then had the money brought, and divided it among themselves.

This prince being on his way to Isfahân, his horse happened accidentally to fall, and the prince fell with him, and was excessively injured, and hardly escaped having all his bones broken. I* saw that prince some time ago, and, when I saw him since his fall, he was much changed, his face had five scars; when his wounds had been sewed up, he was carried like a dead person to Isfahân, and was brought to the house of his excellency the Mosh-tahedi, or Mulla, and was two months in bed. From such occurrences it might be learnt, as it is said, "Sovereignty is not gained by fatigue and labour, nor is the crown simply the reward of exertion and preparation;" and, as it is said again, "They wish to put out the light of God with their

* See Note, page 1.

mouth, but God will perfect his light even though those who give partners to him,* abhor it."† God had turned all preparations to vanity. *

Two months afterwards, when the said prince had recovered, Firooz Meerza, Mohammed Shah's brother, was appointed to the government of Isfahân; Manoochir Khan and Mr. Lynch, with troops, were to accompany him against Fars. At the same time Firmân Firmân ordered Shojâh el Sultané, with the princes of Fars, to go with the army to Irâk.‡ When Firooz Meerza and Mr. Lynch arrived at Isfahân with 7000 regular troops, and 4000 cavalry, and 16 pieces of cannon, Prince Hider Koolee Meerza, hearing of Firooz Meerza's coming to Isfahân, left for Fars, and on his way he met the camp of Shojâh el Sultané, to whom he recounted all his extraordinary history. He remained with Shojâh el Sultané until they were defeated at Komishe. Whatever property was remaining to Hider Koolee Meerza was stolen at night by two

* This phrase refers to the Christians; and, by extension, to all infidels.

† From the Korân.

‡ A large province in Persia; Isfahân is its capital. *

of his servants, who ran away to Isfahân. The prince himself, with his three sons, went with Shojâh el Sultân to Shiraz; and when Firooz Meerza came to Shiraz, he went into the house of his excellency, Sheikh Abu Terâb, the great Mulla of Shiraz, for protection. Of course, out of respect to the said Mulla, the prince was allowed to remain safe at his house. However, a native of Shiraz, clothed in the garb of friendship, used to come often to see this prince at the house of the said Mulla. One day it happened, when this prince was sitting melancholy and absorbed in grief at what had happened to him, and vexed at being in the Mulla's house for so long a time without being able to go out of the house, this his pretended friend, companion to the devil, came to see him, and having seen the prince in that state of melancholy, he asked the prince in what way he could be of service to him, and whether he could do any thing for him. The prince replied to this accursed man, that he did not desire any thing of him, unless indeed he would do him the favour of providing him the means in some way or other to go out of town, that he might endeavour to find

his road to reach the holy land, where he might dwell and serve his God. This devil replied to him, "There is not in this any difficulty; to-morrow night I will have horses prepared for you. I," said the villain, "will lead you out of town, and will send a trusty person, who knows the road, to conduct you safe to the places you desire; I will also have some provisions prepared for you." The prince thanked him most heartily, and requested him to prepare that for him as soon as possible. The man then left the prince, and directly went to Manoochir Khan, Mohammed Shah's general at Shiraz, and informed him of all the conversation that had passed between him and the prince. Manoochir Khan was rejoiced at this opportunity, and ordered fifty men to be concealed at an appointed place in the town, where the prince would have to pass, watch the time of his arrival, and there to seize him. This wicked man then went to the prince, and told him that he had prepared horses and every thing necessary for his proposed journey. The prince thanked God and his friend, and went out with him, with his three sons, and rode upon the horses prepared by that

friend, and, leaving his refuge, came to the place where the fifty men were watching. Immediately they rose and seized him. One of his sons, however, escaped, and went back to the Mulla's house. The prince was brought to Manoochir Khan, who imprisoned him a few days in the castle of Arak Kârimkhani, and afterwards sent him to Teheran. As his family were at the Mulla's house, the Mulla sent letters of intercession for him to Mohammed Shah, that he might not be ill-treated—that the honour of his house might be maintained. No information has yet arrived of what happened to him. God knows.

Account of the Kaïmakam, Mohammed Shah's Prime Minister, and how he was assassinated.

It has been already mentioned, that after the death of the pardoned king, Mohammed Meerza, who became Shah, was then at Tabriz: and, on account of his not having the means of carrying on war, had not formed the idea of claiming the throne. But, afterwards, his Minister persuaded

and encouraged him to do so; the Minister told him privately that he hoped to be able to establish him on the throne; only, he would have him do nothing without his advice, not even to drink water without his counsel; Mohammed Shah gave him a written promise on the subject. The Minister, after taking such a word from Mohammed Shah, gave out word and writing to many in Persia, informing them that the Foreign Powers were in favour of Mohammed Shah, and that he was indeed the Prince entitled to the throne. This Minister borrowed 100,000 tomâns from the Russian and English Ambassadors, who on account of the money, accompanied Mohammed Shah in his journey. Their accompanying him proved to the Persians that it was a fact that the Foreign Powers were in his favour; and by means of the management of this sagacious Minister, the affair of Mohammed Shah was successful, and he also collected troops. Mohammed Shah was entirely in the hand of his Minister. Many of the Persians, nobility and great men, through the Minister's letters, came and joined Mohammed Shah. The coming even of Manoochir

Khan and Moatâmed el Dawlé* to Mohammed Shah was also through the manoeuvres of that Minister. The arrest of Riken el Dawlé, at Tabriz, was proposed by the Minister's advice. In short, this wise Minister had so well arranged the affair that Mohammed Shah actually sits on the throne. This Minister, in truth, was a philosopher like Plato ; he was a theologian, a grammarian, a good Arabic scholar,† and a distinguished poet. It was said that he knew 50,000 verses of Arabic poetry, with their meaning, by heart ; in fact, without inspiration from God, a man cannot become thus wise. From the time that Mohammed Shah left Azerbaijan, the said Minister had very strong influence with the Shah, insomuch that no man could see the Shah without the Minister's permission, and the Shah could not give away even a tomân without asking him. It happened once that the Shah gave a man a present of five tomâns ; when the Minister was

* Trustee of Government, a minister of state in Persia.

† Arabic is much studied by the Persians and all Mohammedans, and especially for reading the Korân, which is written in Arabic, and ought not to be translated, as it is written in the book, "We have set it down in Arabic."

told of it he called the man who had received the five tomâns as a present, and took them from him. In this case the Minister transgressed the bounds of justice. One of his friends told him that by thus treating the Shah, by exercising over him such control, and by preventing people from going to see him, he would at last cause the Shah to be angry with him. He replied, that "This Shah is not acquainted with the exercise of sovereignty, and if I allow people of all classes to go and come to him, many things will be said to him; and if any thing were to happen to me through others, my heart would burn for the trouble I have taken. It is for this reason I do not allow others to go to him, and not from envy." At last the heart of the Shah was filled with enmity towards the Minister. There was a certain man called Meerza Agasi, who, not of family, but a common man of Erivan, yet was a schoolfellow of Mohammed Shah. From this unexpected quarter it pleased the Lord that this Meerza Agasi should begin to endeavour to persuade the Shah to take the life of his wise Minister, notwithstanding that he himself was afraid of the influence of the Minister.

This Meerza Agasi is one of the sect who embrace the opinions of the Sophites, and the Shah is also of the same sect. Day after day he continued secretly proposing this to the Shah, and in the mean time showed himself to the Minister as being a friend, while it pleased the Lord that the Minister should have no ideas of his plans. At this time the Shah ordered a firmân to be given to the Meerza Agasi, for a salary of 600 tomâns a-year. When the said firmân came to the hand of the Minister to examine it, he immediately took off the seal, and tore the firmân to pieces, saying, "These 600 tomâns might be better spent for the support of the army." This news reaching the Shah, he became very angry. A good opportunity soon offered itself to the Meerza Agasi to ask the Shah to destroy the Minister. On Sunday, the 9th of Safer, Mohammed Shah went out of the town, to the garden of Nigaristan, where all preparations were beforehand made for his reception. There he held a levee, and all the Khans and great men came to pay him their respects; and the prime Minister, as usual, came to pay his dutiful respects. After having conversed with the Shah on necessary

business, he took his leave and went home. An hour after he went, Mohammed Shah sent for him, and when he came to his presence, the Shah began to talk to him in a different language : reprimanding him for his actions. At last, the prime minister replied to the Shah, saying, " I understand what you mean ; you will not be satisfied with reprimanding me, and with abusing me, but you would also kill me. But, allow me to say, you will afterwards repent your conduct to a servant like me, who, notwithstanding the discontent of the Azerbaijan people, and the divided opinions of Persians, and the want of money ; notwithstanding that Zel el Sultan was on the throne, and Firmân Firmân was as a king in Fars and Kirman ; notwithstanding all this, brought you out and placed you on the imperial throne. Now, without any reason whatever, do not perform such an act ; do not become guilty of the sin of my blood, which will destroy your influence among the people. Permit me also to say this ; that on the day we left Tabriz, I bought one ream of paper from the market, with one third of which, I gained for you the Persian kingdom ; the second third I intended for Turkey,

and the third for India and Europe. I beg you will allow me to offer you my services for those also." The Shah bestowed no attention on any thing that he said, but drew his dagger and stabbed him with his own hand; he immediately fell prostrate, and was carried away to another place, and at night he was beaten with the bayonets of muskets till he died. The Shah that night sent some soldiers to his house, to confiscate all his property. Thus now, the brilliant moon of the minister descended, and the star of Meerza Agasi arose. The people of the capital, hearing at night of this accident, and being very much attached to the minister, rose up, and every person in his house stood under arms. Mohammed Shah, hearing of this, ordered the cannons in the castle to be pointed against the town, and discharged. This was done till a part of the town was destroyed. On the following morning every thing was quiet again. Mohammed Shah now suspected that the arrested Princes were the causes of this tumult in the city, and he himself, in the mean time, on account of the plague in town, wanted to leave Teheran, but would not do it till he had settled the matters

which concerned those Princes. In order to do it at once, and that he might be able to go away from the plague, and by the advice of Meerza Agasi, on Thursday, the 15th of Safer, orders were given for 200 horsemen to be got ready to take the Royal Princes on mules, even without servants, and imprison them in the castle of Ardabil.

The names of the Princes who were taken, are as follows:—

Ali Taki Meerza Riked el Dawlé, Imam Werdi Meerza, Mohammed Meerza, Hissâm el Sultané, Sheikh Ali Meerza, Sheikh el Moolook, Mohammed Hossein Meerza, Hishmet el Dawlé, Ismaïl Meerza, and Shojâh el Sultané (whose eyes also were taken out.)

Account of the Castle of Ardabil, and what sort of a place it is.

The castle of Ardabil was built by Abas Meerza Naïb el Sultané. He built it very strongly, and made one narrow road to it. The water and air of this place are very bad ; no stranger could live

there. It becomes dark two hours before sunset, and the people are obliged to use lamps. Five hundred soldiers were assigned for the protection of the castle. In a month many of them died ; in fact, only the natives of that place could live there.

*Account of Zel el Sultan being also sent to the
Castle of Ardabil.*

Now Mohammed Shah began to meditate in what manner he could contrive to send Zel el Sultan also to Ardabil ; for the people, on account of the former generosity of Zel el Sultan, were very much attached to him ; so much so, as to cause Mohammed Shah to think that if he were to send him to Ardabil, some disturbances might take place in the country ; also the son of Zel el Sultan had been for some time governor of Ardabil, and the people there were attached to him. For the reasons above mentioned, Mohammed Shah could not send Zel el Sultan openly to Ardabil. As to poor Zel el Sultan himself,

having been so long under arrest, and seeing what had happened to him during the course of a year, and his thoughts being very much troubled about his family, and his brothers, and the late Shah's family; all this was enough to make him ready to abandon life. At last he applied to Mohammed Shah, saying, "There is no use in guarding me in this sort of manner, either take away my life, or let me go to the Holy Land, and, as it is said, 'to thine angels who are about thy holy sacred place,' where I will spend my life." On receiving his request, Mohammed Shah granted it, and gave him permission. He immediately took away his family, and left Teheran, passed the Persian Irâk, and got as far as Hamâdan, on his way to the Holy Land. Just as he arrived at Hamâdan, he found an officer of Mohammed Shah, with 200 horsemen, and orders as follows, "Now, we do not see it fit that you should go to the Arabian Irâk and the Room dominion, you must go therefore to Moraga, where there is a place prepared for your reception, and we shall think upon what is to be done for you afterwards." The unfortunate prince was therefore taken to Moraga, and from thence he was sent to

the castle of Ardabil, and imprisoned with his brothers. "God knows the future."

*Account of His Holiness Firmân Firmân, Prince of Shiraz,
and the Divine will respecting his government.*

Before the late pardoned Shah had started for Isfahân, an officer had been sent to Shiraz, with strict orders to Firmân Firmân to pay what was due to the treasury from Fars. And the late Shah's government were sending almost every day strict orders on the subject, and as the said balance rather sank, the country not being able to pay, Firmân Firmân used to put off the demands, answering the imperial messenger, "we will pay," "we will pay to-morrow," "we will see." The Shah had a strong bias for amassing wealth, which as some astrologers had said, foreboded what his fate would be. Indeed the Shah was very anxious to receive the outstanding balances of the revenue of Fars, and it was for that reason that he moved to Isfahân with the imperial camp; and strict orders were forwarded by express messengers to Firmân Firmân,

ordering him at once to appear before the throne, also to bring the balance. These orders, which came to Firmân Firmân, were written as follows, "You must come here and bring the balance; if not, the imperial camp of 100,000 men will come to Fars." Now Firmân Firmân thought that if he did not go, and the great royal camp should come to Fars, it would be a very expensive and injurious thing to that province; and, after taking every thing into consideration, he determined, for the sake of the good of the country, to go; therefore, on Thursday, the 18th of Gemad the first, he left Shiraz, City of Knowledge,* for Isfahân, having with him his sons Taymoor Meerza, Acbar Meerza, and Shahrookh Meerza, and also his minister, Meerza Mohammed Ali. This minister was a partner with the devil, as he always treasured up something in heart against his master. Firmân Firmân, on the day he left, spent the night at his beautiful garden, which is outside of Shiraz, in order to let his family and friends, who went out with him, go back. At night he called me to his presence, saying, "It is known that from the death of Abas

* Title of Shiraz.

Meerza Naïb el Sultané,* as we had not been able to pay the stipulated money for the Shah to the Russians, one kars of money, His Imperial Majesty having appointed Mohammed Meerza to be Naïb el Sultané, His Imperial Majesty could not have that confidence in us which he had formerly. Abas Meerza was under the Russian influence, and we are known to be under English influence, and it is very probable that at the time when I shall be honoured by the presence of His Imperial Majesty, I may not receive attention and kindness, on account of the balances due to the Shah, and the government of Fars may be given to some other prince. These are the thoughts that have passed through my mind, and it is therefore prudent for every person to think beforehand what to do in such a case. Now, as I am going to Isfahân, you will go back and get ready to go to Bandar bu Sheher; put confidence in the English there, fortify the castle of that place as strong as you can, and collect troops. In short, accomplish as much as you can, and make as firm a stand as you can. If I receive kindness from the Shah, well and good;

* Abas Meerza was the father of Mohammed Shah.

if not, then you will know what is to be done." So Firmân Firmân went to Isfahân, and I to Bandar bu Sheher.

When Firmân Firmân arrived at Isfahân, he had no little trouble on account of the demand of the balances. But as Shojâh el Sultané and other princes were at Fars; at last, after much discussion, and also on account of the Shah's illness, it was decided by the Shah, that Firmân Firmân should go back to Fars with prince Hissâm el Sultané as collector of revenue, in order, that in ten days after their arrival, the balance might be paid to the prime minister, Assef el Dawlé, in which case his Imperial Majesty would return to the capital. If it should not be paid, His Imperial Majesty and the royal camp would go to Fars; thus the business was settled, and Assef el Dawlé went to Fars to receive the money. The Shah having settled it so, still became every day worse and worse.

On Tuesday the 17th of Gemad the second, Firmân Firmân left Isfahân, and on Thursday arrived at Koomshi; on Friday he arrived at Æminabad; and at night, lo! Mohammed Kazim Khan, one of Firmân Firmân's officers, who had

remained at Isfahân in order to pay 30,000 to-mans, came this night and secretly informed Firmân Firmân of the Shah's death. He himself had been plundered at the camp at Isfahân, but having a very good horse, had been enabled to escape to Firmân Firmân, and informed him of this sad and most lamentable news : he was exceedingly grieved at the news of this irreparable loss to all Persia. Now Hissâm el Sultané's men being almost all Backtiarines, Firmân Firmân did not think it prudent to let the news be known, lest some mischief might arise by means of the troops of Hissâm el Sultané. So Firmân Firmân the same night sent to ask Hissâm el Sultané to come to him, saying, that something had occurred to him which made it necessary that Hissâm el Sultané should go in person before the imperial throne ; and the report is, that when he had come to him to learn what it was, he secretly informed him of the Shah's death, and asked his opinion on the subject. Hissâm el Sultané replied, " the eyes of all Persia always looked to you, Firmân Firmân, and all the royal family are under your wishes ; now, if it pleases your Holiness, I should

feel honoured in being permitted to remain in your service, and to do any thing you may command me." Firmân Firmân told him, "You had better go to your government, because there you will be able and ready to offer better services." He then gave his promise to be faithful to Firmân Firmân, took his leave, and departed.

Firmân Firmân left this place, and travelled till he arrived at a place called Ized Khast, on the confines of Fars; he ordered all the Princes and officers who were with him to come to his presence; he then informed them of the news, and desired each of them to take the matter in consideration, and to let him know their opinions on this subject as to what was the best to be done. Some said, "Let us go back to Isfahân, and have the imperial camp disbanded, and take possession of that city, where we will think on other things; and may the will of God be done!" Some expressed a different opinion: "Let us remain where we are; send orders to all Fars, to collect troops; and call Shojâh el Sultané from Kirman, and go to Isfahân, and get possession of Irâk." Others said, "Let your Holiness, Firmân Firmân, go to

Shiraz, and send the other Princes with a few men to Koomshi, to take the opinion of Amin el Dawlé, and, if possible, to get possession of Isfahân, and let your Holiness know the result."

Now Firmân Firmân, in answer to their suggestions, replied as to the first proposal, "If we go back at this moment to Isfahân, while Fars, our own country, is not in order, our affairs from both sides will go wrong ; but as now all in Persia have confidence in Amin el Dawlé, the best is to ask his opinion, for without his advice we had better do nothing. As to remaining here and sending for troops, would be imprudent, for what preparation have we for war ? As to sending the princes without force, God forbid ! if there should be any adverse occurrences, it will be a very disgraceful business that, at our first movement, we were driven back. It appears to me, that the best way is to go to Shiraz, which is our home, and arrange the affairs of our own country, and have every thing ready for gaining other places."

The council declared his opinion to be the best ; he left that place and arrived at Sofaâ, where my brother Wali, who was at this time, by order of

Firmân Firmân, governor on the confines of Fars, came to him with some troops. When he heard from him of the dreadful news, he remained in the service of Firmân Firmân, by whom he was treated with much kindness; he was appointed to command the guard of Firmân Firmân on his journey.

The prince was expecting day after day to hear from Amin el Dawlé, a minister who kept delaying and delaying, and sent no letter of any kind. At last, Firmân Firmân appointed Shah Rookh Meerza to go to Kirman as governor. He wrote to the governor of that place, his brother Shojâh el Sultané, telling him, that the present is no time for pleasure, and to collect all the troops of Kirman and Listan, and to come here. He sent besides a messenger to Mocareb el Khakân Aga Baker Khan, a great officer of his, and his agent at Shiraz, and informed them of what had taken place, and told Baba Khan to do whatever he thought best. When his agent was informed of the news, he kept it to himself; he prepared the town, and had every thing well arranged, and prepared the palace for his reception, and ordered

all the nobility and great men of Shiraz out to meet his royal highness.

Thursday, the 27th of Gemad the first, Firmân Firmân entered the city of Shiraz; some people of sense, who went out to meet him, by seeing him in a black dress and with narrow cloak,* understood the reason. But some of the low people of the town, getting up rumours among themselves, caused some trouble, but when Firmân Firmân entered the city every thing became quiet again. On the next day, his holiness held a levee, and received all his officers, ministers, nobles and merchants, and paid them great attention, inquiring after their health; and the people were very happy and very contented. He also gave orders for every thing concerning the city's tranquillity, so that every thing should be better for the people than in the time of the lamented Shah, and every man minded his own affairs.

Friday the 3rd of Shabân was appointed for his ascending the throne, and on that day all his ministers were engaged in preparing every thing for the new sovereignty. Firmân Firmân was

* A part of mourning dress.

expecting night and day to hear from Amin el Dawlé, and from Prince Shojâh el Sultané. As to Shojâh el Sultané, before this, when he heard of the Shah's coming to Isfahân, he had sent an express messenger to that city to learn the news, and what was going on. When the Shah died, the said messenger started for Kirman, to give the news to Shojâh el Sultané, and on his way he met Firmân Firmân at Safad, just at the moment that Firmân Firmân was ordering Shah Rookh Meerza to go to Kirman, to call Prince Shojâh el Sultané to him. The messenger was therefore ordered to accompany the said Shah Rookh Meerza with fresh letters on the subject. Shah Rookh Meerza with the messenger took his leave, and arrived at a place called Castle of Bazem, where he found Meerza Mohammed Kâsseem, a nobleman of the country, with some Turkish troops, creating some disturbances. Shah Rookh Meerza seeing this, stopped where he was, and sent to inform Firmân Firmân of it, and in the mean time forwarded the despatches by that messenger to Shojâh el Sultané at Kirman; when the messenger arrived at Kirman,

and Shojâh el Sultané learned the sad loss, he was greatly grieved, and immediately began to set all matters in order, by preparing troops and other things.

Shojâh el Sultané ordered at the same time the mint to strike coins in the name of Firmân Firmân, and the Khotbé also to be read in the mosques in the name of Firmân Firmân. He made ready one thousand of the new Tomâns, with some rich articles, to be sent to Firmân Firmân as a present, with compliments on his accession to the throne, and answers to the despatches; the substance of his humble letter to Firmân Firmân was as follows:—"Thanks be to God Almighty, who always has bestowed his past, and will bestow his future mercies, in regard to His dispensation of the sovereignty of Irân,* which he has always bestowed upon the most worthy, and never more so than in bestowing it on your holiness, King of the earth, for whom I give my soul a ransom, and not only myself, but all the family of the pardoned Shah. Moreover, none of the Persian Princes can be otherwise than

* The Persian name for Persia.

most happy at your accession, and ready to obey your imperial commands. I am also in hope that through the aid of Almighty God, before long the Emperor of China and the Cæsar of Room * will behold the light of the threshold of your Majesty's presence. As to your Majesty's most obedient humble servant, which I have always been, having always depended on your Majesty's kindness, and still am ready to obey my lord the Sovereign, in any command to any part in Persia, although I am the least of the slaves of my Lord the King; I trust that with the troops of Kirman Sistan Khorassân, I shall be able to go up against Room, and the sword will shine like the sun."

He sent the said letter with the presents to Firmân Firmân, and on the other hand he consulted with his celebrated wise minister, Nazâm el Alamâ; and by his advice every thing was arranged in perfect order: "and whatever ornamented the kingdom were the conceptions of his mind, and Plato might pass for having been one of his disciples."† It was by the advice of that minister, that

* Rome is pronounced Room in Persia. The Cæsar of Room is a common expression applied to the Sultan of Constantinople.

† A Persian poet, describing extraordinary skill.

it was thought proper that his eldest son, Holacukhan, with ten thousand men, should go to Yazed, which was immediately put into execution.

When Holacukhan approached Yazed, the people, who had at this time Seif el Moolook Meerza, son of Zel el Sultan for Governor, asked him to leave the place, which he did, and went to his father at Teheran. The nobility and principal men of this place went out to meet and receive Holacukhan; he arrived at the city and entered the castle called Naren, which is known also by the name of prison of Alexander. As soon as he arrived there, he lost no time in performing his duty; he fortified the outside of the town, settled the surrounding country, and directed coins to be struck in the name of Firmân Firmân, and also prayers to be offered in his name in the mosques; and he made ready one thousand pieces of the new tomâns, with other worthy presents, and sent them, accompanied with a letter as follows; "Through the mercy of the Lord, I am in possession of the government of Yazed, where with all joy my King is recognized as Emperor. I have an innumerable army, and if my Sovereign

Lord should be pleased to order me to go and take possession of Isfahân, I am ready to do so; and in a very short time the coins and prayers of Irâk also will be in the name of your Majesty."

After the said presents and letter had arrived to the place of the foundation of justice, an answer to the letter of Holacukhan was sent by Firmân Firmân as follows: "We will give no orders at present, till I shall have received word from Amin el Dawlé; you, O! son, are not allowed to proceed at present. Remain at Yazed, and endeavour to arrange every thing rightly in that country, till further orders." A rich present, as a royal gift, was sent with the letter to Holacukhan.

Prince Wali was appointed to the confines of Irâk. It has been previously mentioned that Shah Rookh Meerza remained at the Bazem Castle, on account of Meerza Mohammed Hossein Khan's disturbances, and had applied to Firmân Firmân to know what to do in this case. When Firmân Firmân was informed of the matter, he became very angry with those Turks that created the disturbances. Prince Wali at this time hearing of these same disturbances, of course found it necessary to take strong measures against those

rebels, and to have them punished ; lest by degrees the evil should grow worse, and it was important to seize those who caused the disturbances and have them well punished. Prince Wali was at the same time directed to finish the matter, and to remain at Abaren to guard the confines ; also, to keep up frequent correspondences with Amin el Dawlé at Isfahân, and by express messengers to inform his Holiness Firmân Firmân of any new event that he might hear of from Amin el Dawlé, and of every thing else. Wali was very strictly ordered not to move to any place without Amin el Dawlé's direction, not even if he should be invited by the inhabitants of Isfahân. In fact, in every thing he must attend to Amin el Dawlé's directions. Wali, therefore, left Shiraz on the 10th of Rajeb ; and before he arrived at the appointed place, on the very night of his arrival at the Castle of Bazem, which was at this time besieged by Ali Khan, Mohammed Hossein Khan, and by the brothers of Meerza Kâsseem Khan, he immediately ordered the troops to fire upon them, and in a short time he obtained the victory ; many of the opposite party were killed, some were taken prisoners, and the rest had the good fortune to save themselves by

flight. Thus did my brother bring the affair to a termination, and took possession of the castle.

The inhabitants of Abarkoo sent to offer him their obedience. Shah Rookh Meerza now went to Abarkoo, where also the natives yielded him obedience ; but, about the same time there was a Khan called Hassan, Khan of Bachtuary, who began to create a tumult in the town, and at last succeeded in making the people rise up against Shah Rookh Meerza. When Shah Rookh Meerza became acquainted with the fact, he called the said Hassan Khan to his presence, and began to address him, reprimanding him for causing such troubles in the place, and daring to take so much upon himself. The Khan, in the presence of Shah Rookh Meerza, laid his hand on his sword, but Shah Rookh Meerza was not taken unawares, his gun being in his hand, he immediately discharged it, and the ball went through Hassan Khan's shoulders, and he fell down dead. Hassan Khan's men were standing outside of the door, trying to get in, but the Prince's attendants forced them away, killed some of them, and the remainder were obliged to flee ; so Shah Rookh Meerza had complete possession of the

town again, taking about twenty prisoners of the wicked Backtiarians.

As to Prince Wali, he, according to the sublime orders he had received, used every day to write to Amin el Dawlé, asking his opinion as to what was to be done. But he received scarcely any answers from Amin el Dawlé; and, if occasionally he wrote him a letter, he only spoke after this manner: "You have nothing better to do than to guard the boundaries. Keep all the roads safe, and have all the country in tranquillity. All the Persians look to you; there is no necessity for going to war; the time is not come for movement, for it is the winter season, and grain is scarce, and if you should determine on coming to these parts, the people on account of their not having provisions to offer you, and because of the winter season, will be opposed to you. I do not think it at all proper for the Prince to move at present."

All the excuses and reasons that he wrote gave us to understand that on account of Zel el Sultan being on the throne, he had changed his opinion in regard to this Government. I give now the reasons of this change. Before the death of the

late King who is in heaven, there was much misunderstanding between Zel el Sultan, and Amin el Dawlé. Yet after the death of the King, Amin el Dawlé was at Isfahân, and all his family and relations were with Zel el Sultan at the capital, in all nearly 500 persons. He at this time thought that he should not see them again; but when the Princes arrived at Teheran, and Zel el Sultan learnt that Amin el Dawlé was remaining at Isfahân, and gave up the service, Zel el Sultan now paid all kindness and attention to Amin el Dawlé's family and relations; moreover, he ordered 5000 tomâns to be given to them as presents, and allowed them to have the use of his own mules, that they might have every thing agreeable on their journey to Isfahân. With them he sent a letter to Amin el Dawlé, as follows:—" You have offered very great services to this Government, with which you always have stood in high credit. You and your descendants ought always to be honoured by the successors to the throne; you also are one to whom the favour of Government will always be extended. We now, according to your requests, have granted permission to your family and relations to go to you to Isfahân. Whenever you may be disposed to perform

the service, the honourable office of prime minister shall always be at your disposal; you will always be regarded just as you were during the time of the pardoned Shah. The respect shown to you will never be less, and as long as God Almighty preserves this government, you shall always be what you have ever been."

When Amin el Dawlé received from Zel el Sultan such a letter of kind promises, he was distracted between the two parties of Zel el Sultan and Firmân Firmân. So he thought that it was best for him to remain at Isfahân, and preserve the friendship of both of them. But he was forgetful of what is said, "Love must be to one." In such attempts to serve the two parties, the interest of the two parties was destroyed, and a third came to the sovereignty.*

On account of Amin el Dawlé's former letter, the expedition towards Irâk was put off till Nawab Solimân Meerza brought the news to Fars of Mohammed Shah's victory over Zel el Sultan. Soliman Meerza is a very courageous prince, and had always from his heart a great predilection for Firmân Firmân's government. When Mohammed

* Mohammed Shah.

Shah came to enter Teheran, Kalâh Beyi opened the gates that the Royal Princes might go out to meet Mohammed Shah. This Prince Solimân Meerza went out of the town with a few of his servants, as if he were going to meet Mohammed Shah, but as soon as he was out of the city, he took another direction toward Fars, and arriving at Isfahân, informed Amin el Dawlé of what had taken place. He did not obtain any decisive direct words from Amin el Dawlé, and left Isfahân for Shiraz, at the time that Wali and Shah Rookh Meerza were on the confines waiting for news and fresh letters from Amin el Dawlé. When therefore Solimân Meerza came and informed them of all that had taken place in Teheran, and of Mohammed Shah's victory, and of the fate of Zel el Sultan, Wali immediately sent an express messenger to Shiraz, informing Firmân Firmân of the news; afterwards he himself, with Solimân Meerza, went to Shiraz.

Account of Firmân Firmân's accession at Shiraz.

As Firmân Firmân was the eldest son of the late Shah, had been forty years the Prince of

Fars, had well governed that province, and had always been mild to the people, by whom he was very much beloved; therefore he had very strong grounds for expecting to obtain the succession. As to Shojâh el Sultané his brother, he was well known for his courage and generosity.

On Friday, third of Shabân, at a fortunate hour, he ascended the throne, and all the nobility, gentry, generals, officers, old and young, complimented him on it, and were excessively rejoiced at his succession. The coins were struck, and the prayers of Fridays were offered in the mosques, in his name. He bestowed gifts upon all the ministers, and officers, &c. and he also received professions of submission and presents from different parts.

Account of my own Journey to, Sapha Karmin and Bushir; of my return to Shiraz. After the death of the Shah; and of my journey with Shojâh el Sultané in the expedition against Irâk, &c.

It has been already mentioned, that formerly when Firmân Firmân went to Isfahân, I was or-

dered to go to Bushir,* that in case any change were to take place in regard to Firmân Firmân, we might be able to defend ourselves, and our strength be maintained by some power. From the time of taking my leave, I journeyed till I arrived at Dalki. There I found Meerza Ali Khan, a minister of my brother Taymoor Meerza, then governor of Bushir. This minister informed me, that Gimâl Khan Rashini would not pay what was due from him to the government, and that he had come there to settle that business, and asked my opinion on the subject;† then he gave me his advice, that I had better first go to the province of Gimâl Khan Rashini, and settle the affairs of those parts, and recover the revenue due. This I regarded as very good advice, therefore with the troops I had, I went to Ahrem, where I spent five or six days in order to collect other troops. Here my troops amounted to the number of 12,000. Some of the Backtiary's and Elliat's Khans came with some troops into

* Abbreviation of Bandar bu Sheher.

† This is an instance of Persian politeness. The minister first asks the prince's opinion on the business on which he was engaged, and afterwards gives his own.

my service. With 15,000 troops I marched against Gimâl Khan. The mother of Abdalla Khan with 2000 men came and joined my camp. We continued marching towards Kalâhkahi the castle of that Gimâl Khan. When the said Khan and his followers were informed of our expedition, they brought all their wealth into their castle, and fortified it in hope to render it impregnable. When we arrived there, all the country about submitted to me, except Gimâl Khan in the castle. Some other forts about them, I have put down, except that where Gimâl Khan remained in the castle. Now those that were with Gimâl Khan, seeing our force, came out of the castle to us, and abandoned Gimâl Khan. He now seeing his weakness, sent me letters begging pardon. But I, in order to excite the fears of all in that country, and to show our force, thought best to take possession of the castle by force and not by surrender.

While all this was going on, not aware of the Divine dispensation, Mohammed Saadee Khan, son of Hossein Kolee Khan, who was one of my governors at Mahal Kisht, came and informed me

secretly of the melancholy occurrence of the death of the pardoned Shah ; and of the return of Firmân Firmân from Isfahân to Shiraz. When I heard this most afflicting news, I was nearly out of my senses, but at last I began to think on what was to be done.

In the mean time, I kept the news to myself, because if the different tribes of people who joined me were to hear the news, they might create some mischief. At length I asked the head chiefs who were with me to come to me, and told them, that I had been informed that Gimâl Khan was preparing to run away that night, having sent all his wealth to some village, and that if he should succeed in his escape, then all their labour would be in vain. But as they had done me good service, to reward them for it I allowed all his property to be plunder and spoil for them. They therefore might have permission to go and watch the roads, and try to seize him. They therefore left me, and I with my own troops took the direction of Bushir. When I arrived at Bushir, I sent an application to His Holiness Firmân Firmân to learn his sublime orders. His high orders

reached me, commanding me to come to Shiraz, that I might get ready to accompany Prince Shojâh el Sultané to Irâk. At the same time, he was pleased to appoint me Firmân Firmân, (a Prince of Shiraz,) and bestowed upon me the seal of that Principality, and sent me a Royal robe. I did not think it necessary to put on the Royal robe, nor to use the seal, but watched the arrival of a better opportunity.

In accordance with his orders I arranged what was necessary at Bushir, but when I was starting for Shiraz, news reached me, that Khan Ali Khan Ristinci had collected about him about 6000 or 7000 horsemen and footmen, with which he began to create disturbances, and was marching against the castle of Kalikan, the people of which from fear had left it for Bushir. When I heard of this revolt, I marched thither, and drove him away, and quieted that country. About the same day my brother Taymoor Meerza was hunting, and while he was going to enjoy his game at Kerdoon, Wali Khan, another rebel, with his tribe, went out to plunder. When my brother Taymoor heard of it, he left his game and went at once

against him. The Khan had met a flock of sheep which he plundered; my brother reached him at the same time. A battle took place between them; the Khan was beaten and driven to the mountains, whither Taymoor Meerza followed him till he destroyed his whole force. I by accident on my way met Taymoor returning, and he went with me to Shiraz, and had the honour to be admitted into the presence of his Holiness Firmân Firmân. We informed him of every thing that had taken place. I found his Holiness complaining of the delay of Shojâh el Sultané, and the want of news from Amin el Dawlé.

Account of Shojâh el Sultané's arrival at Shiraz, and the expedition against Irák; and the conclusion of the narrative, &c.

It has been already mentioned, that Firmân Firmân had sent orders to Shojâh el Sultané, at Kirman to Shiraz. Firmân Firmân, on account of the delay of Shojâh el Sultané, began to think that there was no person at Kirman qualified to take charge of the business at Kirman and Listan, he therefore appointed Feroog el Dawlé for Kir-

man, in order that with Nazâm el Alamâ, the vizir of Shojâh el Sultané, they might exercise the government there, and Shojâh el Sultané in this case would be able to come immediately. When Feroog el Dawlé arrived there, Shojâh el Sultané had left for Shiraz.

On Friday, the 15th of Shabân, Shojâh el Sultané had the honour to come into the presence of his Holiness Firmân Firmân. A few days before this, news had come about Zel el Sultan's dethronement, and the victory of Mahommed Shah, and his accession to the throne at the capital; at the same time Amin el Dawlé, at Isfahân, seeing what had taken place in the capital, began to write to Firmân Firmân, urging him to send Shojâh el Sultané to Irâk. Almost every day couriers arrived with letters from Amin el Dawlé repeating the same thing, and adding, that on Shojâh el Sultané's arrival, many troops would come to him from Mazandaran, Khorassân, and every where; and that in case he came, there was no necessity for any large number of troops to be with him.

After the month of Ramazân was past, Shojâh el Sultané was directed to proceed to Irâk, accord-

ing to Amin el Dawlé's proposal, having with him 2000 cavalry, two regiments of infantry, and four pieces of cannon. I and my brother Wali were directed to go and enter the service of Shojâh el Sultané. I was appointed to the cavalry, and my brother Wali to the infantry. It was also ordered that 1000 musketeers and 5000 infantry of Yazed and Kirman should follow after us. Solimân Meerza was also directed to accompany the expedition.

We left Shiraz, and spent two days outside of the town in the garden of Firmân Firmân, in order to be ready. On the 5th of Shawal we marched, and that night arrived at Zirkân. From this place every man had carried what he could take under him, of provisions, &c. Also, about 10,000 mules and camels were loaded with provisions, &c.

This year, on account of the extraordinary winter, the snow had fallen so deep as to render the roads almost impassable, and we had rain almost every day. But Prince Shojâh el Sultané, with his usual smooth tongue of persuasion, disposed the army more willingly to serve, and to march if the mountains were all of fire instead of snow. His

affability made the troops regard the noise of firing and battle as if they were but the sound of a harp or a lute. One day was spent at this place in order that the servants, who were to follow us, might arrive. On the following day I rose up early in the morning to see how the camp was disposed. It appeared as if it would be a rainy day, but Shojâh el Sultané was determined to de-camp, even if fire should come down from heaven instead of water, and would not countermand his orders. On this rainy day, myself and my brother Wali gave directions for starting. Shackralla Khan, an old officer in the service, was very expert in his duty. So one hour after sunrise, in the midst of snow and rain, we started from Zarkan. After travelling several hours, and the snow and the rain falling so much that the plain between Zirkân and Palkân became like a sea, and it became so bad that the horses sunk to their bellies, all the cannons stuck in the mud, many animals had broken down with their loads, and the soldiers were failing. In this painful manner every one was endeavouring to pick out his road. Yet Shojâh el Sultané remained still as firm as ever, and

regarded the rain and snow as if he was amusing himself in a fine garden of roses. The army was on this day nearly destroyed by cold. In all we travelled that day five parasangs, till we came to a ruined village near Komestic, where we encamped. All the army had been dispersed on different roads, but at last all re-united at this place. Twenty-two men had died of fatigue, cold, and rain. Fifty horses and much property was also destroyed. As it is said, "If fate decrees, we are straitened in the land; and if fate decrees, our sight is blinded." In short, there was great confusion in the camp. At this ruined place, no provisions or shelter could be found, and we spent a very bitter night. On the following morning I was directed with Shakralla Khan, to remove those persons who had died, and to bury them, which I did. There was also some trouble in visiting the sick men, and in bringing up what was left behind; however, after I had arranged what was necessary, I came to Shojâh el Sultané to receive his orders. He ordered that on the following day we should go to Simnah. Wali was directed to proceed before us, in order to secure provisions; but on account of the scarcity of

this year, as the locusts had eaten all vegetation, and provisions were very difficult to be found, Wali with great trouble was able to obtain some.

We left Kamnaral and arrived at Sewanah. There for want of provisions, some quarrel arose among some of the troops in the camp. Shojâh el Sultané punished them. At this place, letters were received by an express messenger from Amin el Dawlé urging Shojâh el Sultané to come. Answers were returned by the same messenger. On the following day, I was directed to start with the artillery by the road of the river Kamin, and Shojâh el Sultané was to take the mountain road. The upper road was so bad that we did not arrive at Kamin till one hour after sunset, although the distance was not above three parasangs. I was obliged to draw the gun carriages through the water, which caused me much trouble. It took four hours' time to draw them through the water. The artillery horses being broken down in strength, my own led horses and the horses of some of the men with me, were ordered to be put to the cannon, and the men went on foot. We had a day of excessive fatigue; at last with very great trouble, and travelling till two

two hours after sunset, we arrived at Karmin. There I asked Shojâh el Sultané what were his orders; he said, that at all events we must start the next day, and that I was to conduct the artillery to Em el Nebi, and that we must be there in the following evening. This night also we had no proper provisions. On the following day we left Karmin, and with great difficulty I brought the artillery to the appointed place. There Shojâh el Sultané, instead of provisions, gave the troops money. On the following day, we left Meshhed Em el Nebi, and marched five parasangs, or hours, till we arrived at a caravansara, where we were able to give our people some provisions. It was so cold, that the people suffered beyond measure. We left this caravansara on the following day, and arrived at another caravansara in the evening, where my brother Wali had obtained some good provisions; many of our men died of cold and from want of provisions. We left this place and came to Sormae. My brother Wali at this time was at Abadel, where he received an express messenger from Amin el Dawlé with fresh letters. On receiving them, he immediately despatched the same messenger with

the letters to Shojâh el Sultané. On that night, Prince Shojâh el Sultané did me the honour to visit me in my tent, while I had the book of Hâfez * in my hand, reading, and at the same time considering within myself on our affair, and what might be the end of all our business. The Prince did but desire me to take an omen by opening the book of Hâfez. I did, and fell upon the following couplet:—"O my heart! would that some one might come, bearing glad tidings, like the breath of Christ, on his sweet tongue." Shojâh el Sultané at once called one of his servants, and told him to go out and bring in the Tartar of Amin el Dawlé. The servant went out, and immediately, by accident, found out the above-mentioned messenger of Amin el Dawlé, that Wali had despatched from Abaa, and who had just arrived. The servant brought him to his master, who was exceedingly surprised to find the couplet corresponding with the fact, that is, that the couplet meant a messenger from some person; while, in fact, a messenger was on the way from a person that they very much wanted to hear from. The letters of Amin el

* The celebrated Persian lyric poet.

Dawlé were immediately opened, from which they learned that Ferooz Meerza* and Manoochir Khan, with 12,000 cavalry and eighteen pieces of cannon, had left Teheran against Fars. Their advanced guard, consisting of five regiments of artillery commanded by Mr. Lynch, five regiments of infantry, and 2000 cavalry, had already arrived at Kord. He advised them, therefore, to do their utmost to come as soon as possible to Isfahân, telling them that they would be joined by many troops. Prince Shojâh el Sultané ordered us to get ready, and immediately we started. On that day we came to Abada. It has been already mentioned that Hider Koolee Meerza, of Gelbaïcan, came to Isfahân, and took refuge in the house of Mulla Haji Mohammed Baker. This Meerza having now heard of Mohammed Shah's expedition, his suspicions and fears were raised, and he left Isfahân for Fars. He met us at Abada, and informed Shojâh el Sultané of all the news, and remained with us three days. On the second day Solimân Meerza was directed, with 200 cavalry, to

* Mohammed Shah's brother.

proceed as a pioneer guard, that he might be able to inform us daily of every thing he might hear.

After spending three days at Abada, Shojâh el Sultané departed with the army, and we came to Ized Khast, where he was informed by an express messenger from Amin el Dawlê, as follows:—"Mr. Lynch with his army is arrived near Soodee Abad of Isfahân, and it appears that for some reasons he is not coming to Isfahân, but is going at once to march to meet Shojâh el Sultané. Ferooz Meerza also, with Manoochir Khan and their army, have arrived at Moorch Kord. Seif el Dawlê, the governor of Isfahân, could not but obey orders, and is gone with his artillery, accompanied by his minister Allakbar Khan, against Shojâh el Sultané. They have taken the road of Sharhootel. It is not therefore your interest to meet them in battle, because, first of all, their artillery is inferior to yours, and if they should be defeated, they have at hand such places as Koomshi and Isfahân, and Firooz Meerza is in most complete preparation at Isfahân, where he is able to stand a year. But as Shojâh el Sultané, not having any provisions, could

not stand two days, in case that he should be defeated he would have to retreat to Shiraz. From all these considerations, he said that it is not at all advisable to meet them ; that he had better then take the road of Sanjar, and endeavour to find his way to Isfahân ; and that immediately on his arrival there, if Firooz Meerza should have even 100,000 men, he would be turned out by the people, and together with Mr. Lynch would be embroiled in difficulty."

Prince Shojâh el Sultané was satisfied with Amin el Dawlé's advice, and his principal officers agreed to his proposal. We left, therefore, Ized Khast, and came to Daman Abad. Here Mohammed Baker Khan Backtiari, with 200 men, came and joined our camp ; he received great attentions from Shojâh el Sultané. I was ordered with Mohammed Baker Khan and Shackralla Khan, with 300 horsemen, to go near Koomshi, and learn what was going on there, and watch the operations of Mr. Lynch. Solimân Meerza was also ordered, with 200 horsemen, to proceed on a look-out in another direction. He went to Koomshi ; the inhabitants of that place offered him subjection, and were ready

to offer their services in providing provisions. Mr. Lynch did not come there, because the son of Amin el Dawlé was at that time governor. Yet he was not far off. In a very favourable situation there, he (Mr. Lynch) constructed his batteries and fortified his camp. When Solimân Meerza was informed of what Mr. Lynch was doing, he remained at Kadam Kalâh. On learning this fact, I went on till I was only two parasangs from Koomshi. When Solimân Meerza heard of my arrival, he came and joined me. We went on thence together so near, that we came in sight of their well-disposed camp. Their camp was in the exact direction of the route that we ought to take. Here they had so well fortified with their batteries and cannon, in such a manner that rendered it almost impossible for us to pass. When they saw us they sent out of their camp about 300 horsemen to meet us. When we came near each other, a battle was fought. We drove them back to their camp, and continued firing till it became night. I therefore lost no time in despatching a letter to Shojâh el Sultané at the camp, and informed him of what had taken place, and of their strong camp and preparation, &c. I proposed

to him that if it were agreeable to his wishes to let me remain there, that I might occupy the enemy, in which case he (Shojâh el Sultané) might find some other road for Isfahân. Moreover, it was not at all advisable for Shojâh el Sultané to meet the enemy; however, every thing was left to his orders. When my letter reached him, Baker Khan Asferjilâni, with some troops and provisions, had come and joined him, from whom he asked whether there was any other road to Isfahân. He answered, that on account of the snow this year, all the roads were blocked up, except that of Kassei Khan. Shojâh el Sultané asked other people about him, all of whom gave him the same reply. He therefore determined to take that road. On that very night three cannoneers came from Mohammed Shah's camp to Shojâh's camp. They were brought by the guards before Shojâh el Sultané. He asked them why they had come. They replied, "All the troops of Mohammed Shah are inclined to favour you, and whenever you shall come direct to the camp, they will not rise in arms against you, but on the contrary they will join you. We have been sent by the artillery officers to your Royal High-

ness to assure you of their sentiments." Shojâh el Sultané was very much pleased with their news, he gave them in charge to Abas Khan, the principal officer of his artillery. But it was found out (as it will be mentioned hereafter) that they were sent as spies by him to our cannoneers who were natives of Azerbaijan, and were friends of Mr. Lynch. They therefore were whispering in the ears of our cannoneers, urging them by promises of kindness, that when the two armies met, they should take the party to which they themselves belonged.

Wednesday the 24th, Prince Shojâh el Sultané left Abada for Kasser chain, I having that night the guarding of the camp. The following night I constructed some batteries near their camp. On the following morning, a few soldiers came out of their camp, whom I drove back. Now when I heard of Prince Shojâh's coming, I left the guard to the care of Solimân Meerza, and went to meet the Prince. I told him that it was not at all necessary for him to come this way. The Prince replied, "that the snow rendered all the other roads impassable, and that the only road remain-

ing before us was this one; we had better then stay where we are till night, and when it becomes dark we will start in hope of getting to Isfahân by to-morrow at noon." To this end the Prince said to me, "Take 500 horsemen and approach their camp, in order that you may be able to protect our retreat." I accordingly passed over towards them, and during the whole day I had skirmishes with them, accomplishing as much as was in my power. At night they went to their camp, for indeed 200 of their men could not stand against fifty of ours. We also returned to our camp, and in the evening Prince Shojâh ordered all the old and white beards (officers) to come to his presence. He consulted them on what was to be done. It was agreed that at four hours after sunset the camp should move. Mohammed Backer Khan Backtiari, and Aga Baker Khan Asferjilâni, were appointed as guards, to take the road of Sinjanate. Some guards were also appointed for each party of cavalry and artillery. I with Shackralla Khan was ordered to go near the camp of the opposite party, and to take with me 500 good horsemen, in order to be between

them and our army, leaving ours an uninterrupted passage, by engaging with them, if they should come out against us. If they should not attack us, I was to follow on to join our camp. I accordingly, on the next day, took the 500 horsemen and proceeded near to the other camp ; but as I had not had any sleep for several nights and days, and was excessively fatigued, I alighted, and laid myself on the ground in the plain, and appointed some men to be on the watch. Lo ! a cloud presented itself in heaven, and a cold wind arose, and snow began to fall. The snow fell so much that it was more than two feet deep, from which our camp suffered mortally. Our people were scattered throughout the plain, and had no fire. They cried so much in their sufferings, that their voice reached the heavens. This dark night was most fearful ; the snow continued falling all the night, which rendered our camp useless, and deprived our men of their strength. We sent some men near the opposite camp, to see what was going on, who returned and informed us, that the noise of our camp was heard there, and that no snow had fallen among them. Thus it pleased God, that

they should be protected, and that our men, by snow and cold, should be lost.

I went and informed Prince Shojâh el Sultané, of the account that our spies brought from the opposite party. At last Prince Shojâh el Sultané asked the principal officers what was to be done. They said, "that it was impossible for us to move at night, we had better remain where we were till the next morning, when we could dispose of our troops and go in better order. If they come out to meet us, we will fight and force our way." The snow still continued falling, and our people were in extreme suffering. I was again ordered to command the camp watch, but that night the opposite camp sent out some of their troops, and were preparing themselves to meet us.

On the following morning, Thursday, the 25th of Shawal, one hour after sunrise, we encouraged our half dead men to march. We moved, placing our artillery before, and the troops behind. My brother Wali was ordered to be with the artillery, and I was appointed to the command of the troops. Prince Shojâh el Sultané himself, at one time would visit the artillery, and at another

would visit the foot soldiers. Such were the arrangements of the march. Our men were very heavily laden, because they had to carry with them a quantity of provisions, on account of the scarcity in the country, besides carrying their capotes on account of the cold. As to the other camp, they knew all that was going on among us. So they only placed two cannons and four hundred men with their provisions in the camp, and came out to meet us with all the rest of their artillery and troops, and stood at the very defile of the mountains, where we had to pass: as we came in sight they advanced. When Prince Shojâh el Sultané saw them, he ordered the troops to halt, and here the battle took place. Here the first thing which occurred was, our treacherous cannoneers pointed their cannons so as to render the discharge without effect, except that when I was in front with the cavalry, the balls of their cannons fell near me, and by them many of our cavalry lost their lives, and we were obliged to retreat. In addition to this, three of our cannoneers took the horses of the cannons and ran away to the other party, and fulfilled their treacherous promises. Prince Sho-

jâh el Sultâné himself took their place, and stood behind the cannon. Behold, a ball comes straight into the mouth of our largest gun. At last we were obliged to retreat, and they obtained possession of our ammunition and cannons. They followed us with discharges of their cannons, by which they scattered our troops, so that scarcely two men of ours were together, and afterwards they sent 400 cavalry after us. Then when I saw what they were doing, and what was the state of our forces, I felt that to flee before their cavalry would be a most shameful act, and that we must meet them, for death is more desirable than a life of shame. I, with Shackralla Khan Noori, and with my own servants, and some thirty or forty of our dispersed men who came to us, faced them, and a battle took place; we defeated them, and killed about forty of them. Five or six also of our men were slain, but while we were engaged in battle, their artillery arrived so near that their balls reached us and scattered us again. On that day I had a very narrow escape, and was very near falling into their hands. They followed us almost four hours' distance till we arrived at

the mountains which were covered with snow, which we climbed up. They in the mean time were busy in seizing spoil and plundering all our men who had been left behind, and had fallen into their hands. On account of their artillery being behind their cavalry, scarcely any thing was left to us. Our goods and nearly all our loaded animals fell into their hands and became their spoil.

When we had entered the mountains, I asked Prince Shojâh, "What is now to be done?" After we had consulted with each other and with our principal men, it was agreed to endeavour to remain in some region about Fars, near the Backtiari, and if the snow should melt, and give us a road, we would go to Isfahân, if not we must endeavour to find out the road to Fars. We kept on therefore till we came to a village called Togoor, the inhabitants of which came out to meet us; but when they heard of our defeat, they returned into their home in the castle. Still we wanted to get a little rest here. But immediately the enemy's party overtook us, and our men had scarcely time to mount their horses; leaving every thing on the ground. We advanced straight up the moun-

tains; but we had nobody with us who knew the roads up the mountain. We knew not where we were going, except my brother Wali, who some time ago had passed this mountain on his way to Isfahân. He had passed it in the summer season; but did not know it at this time, because it was almost all covered with snow, and no road of any kind could be found out. However, he advanced, and we all followed after him till it became dark; our people lost each other, and whatever we had with us, we were obliged to abandon; near 10,000 tomâns' worth of things was lost that night, and our men were crying to heaven. The snow still was falling and it was extremely cold, and we had no place whither we could go, and we had nothing of any kind to eat. Our horses were exhausted, and our people suffered even to death, so that we were obliged to encamp down upon the snow, and thus spend the night. The snow was so deep that not even a thistle was to be found to make fire. We had in our camp four brothers of the Çajar tribe, one of whom had been killed in battle, another taken prisoner, two now remained with us on this horrible night; feeling the cold so much,

they burnt all their things to make a fire. At last one of the brothers took his gun into his hand with the intention of removing the stock to burn, and while doing so the gun was discharged, and the ball entered his brother and killed him. Through these various causes, having lost his three brothers, he lost his mind and became raving mad. The night was exceedingly severe to every one of us.

On the following morning, early, Friday the 25th, finding ourselves in the snow and nobody to be seen, as the road that my brother Wali had passed at this time was covered with snow. Prince Shojâh el Sultané promised a large reward to any man that would find out a road by which we might pass the mountain. An old man of the Backtiari's tribe presented himself, and said that he knew a road. Prince Shojâh el Sultané, in great joy, promised the old man a large sum. The old man mounted his horse, and went on in advance as guide, and we followed him.

Upon this, Mr. Lynch, after we had been defeated and fled, came to Koomshi while his people were busy in spoiling, and was desirous to send after us

the artillery. The natives of Koomshi told him, "that he need not trouble himself about that, for the direction that the others had taken was of such nature, that if they were 100,000 they would not be able to find out a road; as the mountains were covered with snow, that they would suffer very much, and at last they would be obliged to return; therefore you had better take possession of the road by which they will have to return. The road is between two mountains, and you may point your cannons in a manner of which you are the best judge, and make prisoners of them all." Upon this proposal Mr. Lynch was pleased with the inhabitants of Koomshi, and separated his cannons, sending one part commanded by Mr. Shir, to the very narrow road that had been pointed out to him, and the other remaining with him waiting for our return. As to ourselves, we still followed the old Backtiari our guide, in the snow, about three hours' walk, till we came in sight of a very high mountain: here our guide told us, that we must go up to the top of that mountain. We then looked out for a road, but none was to be seen; but, impelled by fear, we endeavoured to find

out our way. At one time thrown from our horses, at another time walking, till, after very great pain and fatigue, in four hours we arrived at its top, which was all covered with snow; nothing to be seen in any direction but snow. Again we asked our guide, "Where is the road?" he said, "We must walk over the snow." Wishing to try it, I pushed on, but my horse sunk up to his ears in the snow; none of our horses here could be of any use, for the snow was so deep that it covered all the trees. I could not at last help swearing at the stupid old guide, "May God curse your father!" He replied, that four months since he had passed that road, and that he did not suppose that the road would be lost in the snow. Being now on the top of this mountain, and in this miserable state, I asked Prince Shojâh el Sultané, "What is to be done?" He said, "We must submit to the will of God, and surrender ourselves to his commands." At last we were obliged to descend with great difficulty, and came to the place where we were the night before. Prince Shojâh el Sultané called Mohammed-Baker Khan, and requested him to find out some road; he said, "There

is no other road except that of Kasser chain, where the battle was fought. If you dare, (said Mohammed Baker Khan,) let us go back, and find out our road to Fars." We did not know what Mr. Lynch was doing, and at last we returned down the mountain, where we discovered a large party of the enemy. He however still marched on, and Wali with fifty horsemen was directed to go in front as a guard. Khan Baba Khan, with ten horsemen, was directed to go still farther and find out whether there was any obstacle in our way. As we were marching on, he made a signal for us to retreat, and soon came and informed us of what Mr. Lynch had prepared against us. On receiving this news, I knew not what was to be done. I then asked our guide whether there was no other road besides that which Mr. Lynch had stopped up. He replied, that he did know another road which would lead to Sferogian, but that it was full of snow. I told him, "Let us perish in the snow rather than to deliver ourselves up." Therefore we went on till we arrived at a place so high that scarcely a bird could pass it, yet our state urged us on and we surrendered ourselves to God.

In some places our horses sunk to their breasts in the snow, and in some places we were thrown down. One of our men with his horse fell in the snow; through God's mercy, we extricated him. We proceeded on all this day long with myriads of difficulties till we passed through. Here I gave some presents to our guides and labourers.

After indescribable sufferings and innumerable difficulties, and great loss both of men and property, we arrived at Sferogian, five hours after sunset. Being a stranger, and not knowing any place to go to, and at the same time nearly dying of hunger, fatigue, and want of sleep, when I was thinking where I could go to rest a little, I found my horse's bridle seized by some one's hand. Conceiving him to be an enemy, I presented the gun to his breast, commanding him to declare himself who he was. The man said, "If you now do not know me, I know you; I come now to offer my services; as long as I live, I can never forget your kindness." I told the man that I would not go to his home till I knew who he was, and his situation. The man said, "I am

such an one, a merchant. I once took a journey to Fars, on some commercial business, when I was plundered by Wali Khan's tribe, who robbed me of 500 tomâns. I went then to Kazroon, where I found your brother Taymoor Meerza, who had just returned from hunting, whom I informed of my loss, which having learned, he appeared very sorry for me. At the moment he ordered some horsemen immediately to ride, with strict orders that they should bring to him the robbers that had plundered me. They accordingly started, and the next day came back, and brought some prisoners, some robbers; but unfortunately, they were not those who robbed me. However, he put them in prison, and ordered 500 tomâns, just the amount of my loss, to be given to me from his own pocket, saying that he made it his business to find out the thieves. I actually received the money, and having to come to Shiraz, that Prince gave me a letter to you, which I delivered to you." Having given me this account, I was satisfied with his explanation, and knowing the man, I stopped at his house. Here some barley was given to our horses, and fire was immediately made in the house. Having

had no sleep for so many days, I slept here, and when I arose found something to eat. But Prince Shojâh el Sultané would not stop here; he wished to get on to Ized Khast, so he started with Solimân Meerza and Hider Koolee Meerza, and the next day at morning they arrived at Ized Khast.

I spent this day at the house of the above-mentioned friend, and while I was at dinner my brother Wali came, and dismounted and took something to eat. Afterwards Shackralla Khan reached us, from whom I learnt that about twenty mules loaded with our things had fallen that day into the hands of the other party, among which were 2000 tomâns belonging to Wali. In short, we left this place with caution and examination of our road. On our way one of our men, a Turkeman Tackoo, a servant of Shojâh el Sultané, lost his life.

We arrived at Ized Khast very weak and miserable; here we obtained some provisions. We left this place on the 28th and came to Sefad. Here the inhabitants entered their castle, and let down whatever they had, in baskets, by ropes, that

we might buy. On Monday morning the 29th, we left this place and came to Somae; the inhabitants of this village also followed the example of the preceding one. Tuesday, the 1st of Zel el Kâhdi, we left this place and came to the caravansary of Cid; snow still falling, by which our sufferings were continued. On Thursday we came to the caravansary of Kirkan. Friday we came to Em el Nabi. Saturday we came to Karmin. Sunday we came to Kanoura. Monday, the 7th of the month, we came to Zirkân. On Tuesday we left it, while it rained all the day till we came near Shiraz. There his Holiness Firmân Firmân sent a party of the royal family to meet us with some provisions.

On this miserable state of defeat Prince Shojâh el Sultané and Hider Koolee Meerza went to Firmân Firmân. Here his Holiness encouraged them, promising them a new expedition. However, after the defeated army came back to Shiraz in that state, Firmân Firmân called a council of the ministers and officers, putting to them this question, "After this defeat and disgrace which has fallen us, what is to be done?" The members

of the council had been expecting this defeat, and especially Meerza Ali Akbar, and Meerza Mohammed Ali, the minister of Firmân Firmân, in whom his Holiness had all confidence. This minister secretly acted a contrary part, and was in favour of Mohammed Shah, and he had secret communication with Teheran. His Holiness Firmân Firmân called me to his presence privately, and desired me to give him my opinion on the subject; and what was to be done. I told him that after this defeat, it was most necessary to act in such a manner as not to gain a bad name. I advised him to collect our men, and well dispose of all the affairs of the province, in fact, to be making preparations for the future. He was pleased with my opinions, but he wished still to take the opinion of his council. He desired them to meet and to form an opinion. They were all in secret correspondence with the opposite party, and all was done through the influence of Meerza Mohammed Ali, the prime minister. The said rascal, the prime Minister, proposed this; that an ambassador should be sent to Teheran with letters to Mohammed Shah for peace, and

that if Mohammed Shah should accept our terms of peace, well and good; if not, we, in the mean time, will have our own troops, and see what is to be done. "You therefore" (said the minister to Firmân Firmân) "ought not to move a step out of Shiraz until we receive answers from Teheran." This advice he gave publicly, and privately he sent to Firooz Meerza, Mohammed Shah's brother, and informed him of it. Several days were spent in Shiraz in consulting only, and the time unfortunately was passing away unemployed. After Mr. Lynch had obtained that victory, he thought proper to stop at Koomshi, and it now being winter, did not consider it proper to come to Fars; but he lost no time in informing the Government of what had been done, and asked for fresh orders. Manoochir Khan at Isfahân hearing what had taken place, lost no time in taking his 12,000 to go to Firooz Meerza, and thus all these joined Mr. Lynch at Koomshi, and at this time they received secret letters from Shiraz (from the prime minister of Firmân Firmân) urging them to come at once to Shiraz, while Firmân Firmân was there. This being the

case, Manoochir Khan with the whole camp left Koomshi for Shiraz, and, fearing that Firmân Firmân might leave Shiraz, and that if he did so, he would have a great influence, and cause disturbances in the empire, in order to keep him at Shiraz, he immediately despatched to him an express envoy, called Rostow Khan, with letters, the substance of which was as follows: After the usual respects, compliments, &c. "Your Holiness knows perfectly well, that I am a slave of your Majestic Family; I was brought up under the favour of that Illustrious House, and of course I can think of nothing but what is agreeable to you, &c. I have the honour, my Lord Prince, to inform you, that I am fully authorised by Mohammed Shah, to arrange every thing with you amicably, and I can never have the idea of going to war, neither is Mohammed Shah at all desirous of seeing civil war. Therefore I have to assure you, &c. that when I shall have the honour to wait upon your Holiness, I will arrange every thing according to the wishes of your Royal Highness."

When Rostow Khan arrived with these des-

patches at Shiraz, which was on Wednesday 11th, his Holiness Firmân Firmân being very thoughtful in regard to the present state of affairs, had taken a ride and was gone to the gardens outside of the city. When Rostow Khan arrived, some people of Shiraz, who professed to be on the part of government, having heard of this officer's arrival, together with Meerza Mohammed Vizir, brought Rostow Khan to me, and I conducted him to the presence and service of his Royal Highness Shojâh el Sultané, who addressed him in his usual strong peremptory style. In the mean time his Royal Holiness Firmân Firmân honoured the place and read the proposals of Manoochir Khan. Now as it was the design and wish of the trustees of government, to induce Firmân Firmân to remain at Shiraz, they found this an excellent opportunity to redouble their persuasions, to make him and Shojâh el Sultané stay; so they began to show and explain the beneficial import of Manoochir Khan's letters, &c. However, the arrival of Rostow Khan, and the news of Manoochir Khan coming to Shiraz, with the army of Irâk and Azerbaijan, caused a great tumult among the

people at Shiraz, and every one was anxious about his wealth and family; and now the traitors to government began to think of effecting their views, while the public knew nothing of what was going to take place.

The Holy Prince Firmân Firmân ordered some of the trustees of Government, and some distinguished persons of the city, to come into his presence, and asked their advice. Yalkhani, whose treachery was discovered, sent an apology for not being able to come, pleading that he was ill. At last they all gave their opinion that his Holiness would do better to remain, until some news should come from Hassan Khan Katcher Ishek Agassi, who was sent on an embassy to Firooz Meerza and Manoochir Khan, as he might possibly succeed in obtaining his request with the annexed conditions. In the mean time I could not help thinking, from what I heard them say secretly, that their object was to lead Firmân Firmân into trouble. I knew, moreover, that his Holiness Firmân Firmân could not see through their duplicity and unfaithfulness, and that by their deceitful persuasions they would betray Firmân Firmân into the hands of the

enemy. While all this was going on, and as I was pondering upon the issue, I heard a great noise in the night, and upon going out to see whence it proceeded, found that the people of the town in crowds were transporting their goods by mules and porters. When I saw this, I nearly lost my senses; I took up a few persons who caused the noise, and punished them. I then spoke to the people in a kind tone, and gave them a thousand hopes and promises. In the mean time I ordered a light to be put at the door of the garden, and placed some guards there. I had also thrown some purses full of money, and with the greatest difficulty freed myself from the people. I then seized Rostow Khan by the beard, gave him a good beating on the head, and declared to the public, that we would meet Manoochir Khan in the field. This was, in fact, quite an insurrection. His Holiness in the mean time left the council, and the Meerza and Vizir went to the house of Yalkhani. His Holiness then ordered into his presence some of the generals of the guards, with other old trusty servants, and all the royal Princes. The firmans of Mohammed Shah, with the letters

of Manoochir Khan, were read to them, and it was made evident, that the next day both his Holiness* and Shojâh el Sultané, and all the royal Princes, would be seized with all their wealth and property, and would be put under arrest, until the arrival of Manoochir Khan, to whom they were to be betrayed. The old servants and officers, who owed both their flesh and skin, themselves and families, to the bounty and favour of the salt of this Government, and for whose welfare his Holiness had endured so much, now forgot all the past favours of fifty years, and determined to revolt. They had collected about 12,000 men, seized the towers and forts, and were ready the following morning to carry on their revolution, &c.

At this crisis his Holiness Firmân Firmân called me into his presence, and asked me what was to be done. I replied, "During the last few days I have proposed many things to your Holiness, but you would listen to unfaithful and treacherous people, and have betrayed yourself into their deceived salt. You have done this so long, that

* Alluding to Firmân Firmân.

the affairs have fallen into such a state, that I believe if we remain here until to-morrow, by sunrise every one of us will fall into the hands of a thousand men. Now I judge that the best for you to do is this. The royal Princes and the faithful servants in whom I have confidence, will amount in all to about a hundred horsemen; let us assemble these, and I have in my stable twenty strong mules, which may be loaded to-night, with what there is of jewels and cash, of light weight and great value, and let us start at once with your wealth to some part whence we may obtain troops, and try if we can destroy the interest of the enemy, and obtain our rights; or otherwise, let us depart for the Holy Land, and thence we may go where we like."

His Holiness approved of my proposal, and said, "I will do so." He afterwards consulted Prince Shojâh el Sultané on the subject, and as the thing was determined of God, Shojâh el Sultané replied, "God forbid that you should form such a plan. What an eternal shame it would be, and what an ignominious name it would give you, to lose the government and kingdom! I am quite confident that

Manoochir Khan will do every thing according to your pleasure." Then his Holiness called me, and said, " Prince Shojâh el Sultané does not approve of our departure, what shall be done ? "

Seeing that our seizure appeared to be decreed by Providence, I contemplated all that night the sufferings and distress to which we might be reduced, and was exceedingly perplexed. Hearing now what his Holiness said, I tore my collar, and replied, " Prince Shojâh el Sultané does not know what he is about, and he will be the cause of the loss of our blood." At last his Holiness, seeing my earnestness, and hearing my solicitations, was quite puzzled, and did not know what to do. He consulted Aga Baba Khan lala Bashi, and Meerza Hassan Khan, and some others of the faithful servants, but they also did not know what plans to form, or what to do; for every one of them had during his life obtained a fortune, and all perceived that now the labours of their lives were going to be lost in one great misfortune. At length they said, " We also suggest that it would be advisable for you to leave, but we are not ready this evening; if you will put off your departure, and deter-

mine to start to-morrow, then we shall be able to serve you." Their object was for the four pence that they have.

When I saw that my advice did not take any effect, I went to Shakralla Khan Noori, who felt anxious for his Holiness, and went again with him, and took hold of Firmân Firmân's dress, and solicited him with every possible persuasion to leave. In the mean time Prince Shojâh el Sultané came in, and gave me a blow on the head with the butt-end of his pistol, saying, "Why are you doing all this? what is the use of your advising our departure? you must not mention this any more." On seeing Prince Shojâh's vexation, I said, "I have only given my opinion, and you will see by to-morrow what will befall you, when you will be unable to procure any remedy. However, as you are determined to destroy yourselves, I am not dearer nor better than you, and will stand at your service until you see the accomplishment of what I have stated."

As it was now growing late, I went home to see what was to be arranged for the next day. This night the royal princes, Taymoor and Wali, were,

by the orders of his Holiness Firmân Firmân, on watch with the troops, and persuading them with thousands of promises to remain; but on account of the many messages which the troops had received from other quarters, they all left and joined the enemy. This night there was dreadful lamentation among our families. Indeed, it could not be expected otherwise from people who had spent all their lives in the height of pleasure, extreme comfort, and honour, to see themselves now being reduced to such perplexity and distress. The ladies and the families were all crying and weeping, and in truth the solid rock and hard stone would not withhold joining the weakened spirits in their lamentation. What must have been the state of our sorrows! the fatigues of war, the weariness of journeying, the continual reverses that we daily experienced, while every hour the necessity of abandoning our estates, our homes, and families, was represented to us. In fact, our souls were nearly leaving us. We besought God every moment to take our souls, and death would have been to us a cup of pleasure, when we saw that our families and friends were falling into the

hands of others. How can I write this dreadful change! no one can describe it but those who witnessed it. However, towards morning I went into my private apartments with Taymoor Meerza, and disturbed what I found amongst our harem, and sent each to the house of one of the Mullahs of the city for protection.

This morning, Thursday 12th, Taymoor Meerza and I armed ourselves, and kept with us a small supply of ammunition, in order to defend ourselves in time of necessity. I desired my man, Abu el Hassan Bey, to hold the mules in readiness till further orders. I then went into the presence of his Holiness, Firmân Firmân, who had not slept the whole of the night, and he had ordered Nawâb Hajiéh (his principal lady) to have some jewels ready. When I and Taymoor Meerza came into his presence, he asked us what we were doing. I said, "All our pleading with your Holiness has been useless, and this day will not pass without some dangerous accidents." He answered, "You are infants, and were never tried." While we were conversing with his royal Holiness, a eunuch of the palace came into the room and said to

Firmân Firmân, "I have just learned from Golâm Burdân of Yalkhani, that last night some people, by Yalkhani's advice, determined to seize you to-day, and to betray you into the hands of Manoochir Khan. As your benefits are bound on my neck,* I came to inform you of the circumstance. While I passed along the streets, I saw a great number of men going to seize the towers and gates; so that, if you remain here one minute longer, you will all be taken up. I have now declared to you what the right of your salt on my conscience obliges me to do."† When I heard this account, I told his Holiness that his longer stay could not but ruin us. I therefore now pressed him to leave. I sent in the mean time, and informed Shakralla Meerza and Akber Meerza of what was going on, and both of them were ready for starting. I sent also to Wali and told him, that if he had water in his hand to drink he was not to do so, but come here at once, in order that we might all accompany his Holiness. In the mean time I met Shojâh el Sultané, and

* A Persian idiom, expressing faithfulness.

† A Persian style of expressing religious feelings.

I said to him, "You now see the value of my counsel." He became exceedingly alarmed, and went himself to ascertain the news.

I afterwards returned to his Holiness, to see what he would order. He said, "Go to the Isfahân gate, and defend it, lest the enemy should take possession of it, and in a few minutes I will come." I left his Holiness dressing, and as I went out found Hâdi Khan, the son of Wali Khan, who had come a few days before with thirty horsemen to offer his service to his Holiness Firmân Firmân. • He had been kindly received by his Holiness, and was directed to stand as watch of the palace. I then saw my brother, Askandar Meerza, a youth of twelve years of age, and I told him that his Holiness had ordered that he should go with Hâdi Khan and the thirty horsemen to defend the gate of Isfahân with their balls, till I should come. They obeyed the orders, and proceeded to the gate. At this moment I met Meerza Meehdi Khan running with great alarm. "Meerza Khan," said I, "what are you about?" He replied, "I am coming to inform his Holiness of something very important." "For God's sake tell

me," said I. "The opposite party have determined to seize upon you all, and to betray you into the hands of Mohammed Shah. Now, if you do not escape immediately, your blood will be on your neck." What dreadful news! I begged him to hasten and inform Firmân Firmân of it, and sent Taymoor Meerza to his Holiness to say to him, "O careless man, what are you waiting for? put your foot in the stirrup, and do not delay any longer." His Holiness, however, would still remain, and sent Hâhib Alla Khan to Yalkhani, requesting him to come into his presence, and peace be to him, for that he needed not be afraid. When Taymoor Meerza inquired of his Holiness what he was waiting for, he said, "I am waiting for Shojâh el Sultané; go you to the gate, and remain there till I and Shojâh el Sultané come to you." Taymoor Meerza came to me, and reported his Holiness's orders, and I went with him to the gate, where Askandar Meerza had gone. Here I found Ali Acbar Meerza, Abas Khan Arab, and Ahmed Khan, with 1000 armed men, in possession of the tower and the gate. Others had already fired at Askandar Meerza, who was on foot. I then

gave him a horse to ride, and desired my brothers Wali, Taymoor, Shah Rookh, and Acbar Meerza to follow me, and I determined to fight till we should force our way. The brothers said, "Where are you going?" I answered, "Only follow me, and if at last we shall fall into their hands, verily to God we belong, and verily to him we must return; to die honourably is the highest glory."

The translator of these pages exceedingly regrets that the latter part of the history, consisting of about twenty pages, was taken from him by the Bedouins, when he was robbed on his journey over the desert from Bagdad to Syria. He considers himself very fortunate that the Bedouins only took these few sheets from the book for curiosity; for when they examined his saddle-bags on the camel, and found that it contained books and letters, and other papers, they asked him why he was so great a fool as to carry along with him such a load of

useless papers and books, which could neither be eaten nor drunk. On telling them that they were quite right, that the papers were unfit for eating, and that they had better leave them, because some of them were the holy Korân; they said that they had a Mulla in their tribe who had been long seeking for a copy. So they took the last sheet of the history in mistake for the Korân. Although the translator felt exceedingly sorry for their having taken this part, yet he thought it best to say nothing further on the subject, lest they should think that what they had taken was not the whole book. He therefore takes the liberty to insert a short sketch of what he recollects of the latter part of the history:—

Through Shojâh el Sultané's persuasion and hope, Firmân Firmân did not leave the city, and Manoochir Khan and Firooz Meerza came and took them both. The eyes of Shojâh el Sultané were put out, and he was sent to the prison of Ardabil; and Firmân Firmân was carried to Teheran, where he died. As to Reeza Koolee Meerza, Najaf Koolee Meerza, (or Wali,) Taymoor Meerza, Askandar Meerza, Acbar Meerza,

and Shah Rookh Meerza, with Nawâb Hajiéh, the princess of Firmân Firmân, and mother to the author; they all, by the prudent management of the author, escaped the most imminent dangers. They passed through the greatest difficulties, and endured fatigues and sufferings beyond description. They travelled nearly a whole month over high mountains and roads scarcely passable, and were many days without food. They had, it is true, the most celebrated horses, which they had kept for such purposes. They were continually pursued by the troops of Mohammed Shah in every direction, and orders were issued to every part to apprehend them. At length they were fortunate enough to reach the Arabian coast in safety, and proceeded to Bagdad. I believe that they received some letters from their father, who was at Teheran, desiring them not to go to war, which might end in his destruction, but rather to make their way to his Britannic Majesty's court, and to solicit his friendly mediation with Mohammed Shah for his deliverance. In consequence of this, the eldest prince, with his intelligent brothers, Najaf Koolee

Meerza, and Taymoor Meerza, proceeded on their journey, and came to Damascus, where the translator had the honour of forming their acquaintance, and from whence he accompanied them in their journey.

JOURNAL.

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Most truly the court and home of gaiety are in the protected city of Damasc Shâm.* And as red wine in a golden cup, so is English cheerfulness and their beautiful faces like the rising full moon.†

The province of Shain Syria is part of Asia. It is bounded on the east by Tadmor,‡ westward

* Damascus of Syria.

† As this phrase will be used often in the narrative, the translator begs to assure his readers that this is the highest mode and the strongest style of expressing beauty of faces, &c. The Prince is supposed to allude to the delightful society of J. W. Farren, Esq. then H. M.'s consul-general at Damascus.

‡ Palmyra: here it will be interesting to remark, that this ancient place has retained its original name since the time of Solomon, according to the Holy Writ. It is also of equal or greater interest that the natives of Syria, even those who inhabit Tadmor, know nothing of the name Palmyra, while Tadmor, of much earlier period, is known to all. If the translator were to add such notes on practical information, in proof of the Scripture, it would require a work by itself.

by the West Sea,* on the north by Antioch, and on the south by the river Jordan. The name Syria is derived from the word Syriani, because the ancient inhabitants of this kingdom were Syrians. Among its ancient cities are to be reckoned those of Sour and Sidon: the history of these two cities is written in the Holy Law (the Old Testament,) where we have a detailed account of their magnificence, wealth, and immense population, but now very little remains of these interesting and once splendid places. Each of these is four days distant from Damascus. Alexander of the two Hornes† according to the histories of the ancients, nearly destroyed these cities; and the small portions of them which were spared by Alexander, subsequently experienced the same fate from the hands of the Roman Emperors. Now they are but miserable sea-ports on the West Sea, and the only present trade of them is tobacco and fire-wood, from which the inhabitants derive their support. Another part of Syria is Palestine, which is a Holy

* Our readers will recollect that the Prince, with other orientals, calls the Mediterranean by this name, "West Sea."

† The oriental name for Alexander the Great.

Land, and in this district is the Holy House.* The most noted cities in Syria are as follows: Beyroot, Tripoli or Tarabulos, Acre, Hôms, Hamâ, Aleppo or Haleb; Antioch, and Nabolo, Jerusalem, Jappar, Latakia, or Leodicea; the present capital of Syria is Damascus. The revenue of Syria to Mohammed Ali Pacha is 100,000 purses, each purse being equal to ten tomâns of Persia.† Damascus, according to the revelation of the heavenly books, is the most ancient city in the world, of which there can be no doubt, since it existed before the time of the Worshipful Abraham, the Friend of God; (upon our Prophet and upon him the best of peace!)‡ in proof of which we may mention, that the treasurer of the Prophet Abraham was a Damascene, and from the most ancient times, it was a residence of many great Prophets, (peace be

* The Holy House refers to the Harem Sherif, or place of the Temple of Solomon, and not to the Church of the holy Sepulchre, for the Mohammedans acknowledge neither the church, nor the crucifixion of Christ.

† That is, the whole revenue amounts to 500,000 pounds sterling, allowing five pounds to a purse.

‡ In the Arabic, as well as in Persian and all Mohammedan writings, it is considered a disrespect to any Prophet, in mentioning his name to omit his peace or prayers.

upon them!) and continued to be so till the time of the descendants of the Ommiades. Its air is healthy, and very much like that of Shiraz. Vineyards, and all kinds of fruits, and different kinds of trees, are found here in abundance. For three hours' distance in every direction from it, are gardens of perpetual green. To every house also there belongs a garden. It is like a paradise, full of fine buildings and fountains of waters. The largest river of Damascus is the Baradah, which runs through the town in the direction of north-west: it is much higher than the city, so much that the water comes to every house and runs into the different parts of the houses. Hence the houses are very clean; not a spot of dust is to be seen in them. In these habitations are places where water runs for drinking, and other places for domestic uses. Its water, although plentiful, yet gives a strong appetite for eating. The people here are very handsome, they speak Arabic and Turkish with eloquence. It is the custom in this country to erect lofty buildings, surrounded by gardens, which resemble those of heaven. Their streets are paved with stones, so fine that there is

no dirt to be found in them. The water in the different bazaars runs in all directions, and rivers of the city run under the streets and the houses, so that it is all built over water. There are some very magnificent edifices, one of which is the large and ancient mosque where John the son of Zacharias was buried (peace be upon him). This mosque is very ancient, and of exceeding strong construction. It was originally an idol temple, afterwards a Christian church, but from the time of the Caliph^{at} of the Ommiades it became a mosque and a place for prayers to the Mussulmans, and they gave it their name. There are also, in this city, many other mosques, bazaars, and khans. But Khan Asaad Pasha is one of the finest edifices in the world ; the walls of this khan are all of large stones of different colours, as if in imitation of painting. The baths here are magnificent and delightful ; they have abundance of water, which comes from lofty jets, and their different apartments are paved with marble of various colours. There are no baths like these in all the world, but the attendants, (shampooers,) are disgusting men, so that the beauty of the baths does not compensate the horrible faces

of the shampooers. The best fruits of Damascus are grapes, pomegranates, apples, peaches, pears, water-melons, and musk-melons: lemons also are plentiful and very good. They preserve many fruits with sugar, which are very fine. Also the vegetables of every kind are excellent. Grain is plentiful; people do not eat wheaten bread alone, but mix it with Indian corn, that it may look fine and clean, yet it has none of the taste of bread. Flowers of all kinds, and all seasons, that grow in other countries, grow here also; and in addition there are some curious flowers planted by the Consul, which were brought from Europe and the New World. In gazing at the view of Damascus, from a high place, it appears longer than it is wide; to the north of it there is a high mountain called Kaissoon, where there are buried the people of Cahhaf.* When any one faces the Gidi, or the north star, the Kibla or south will be behind him.

The animals and birds here are almost the same as in other parts, the bullocks however are unusually large and strong; indeed, they are as large as a

* The seven sleepers, about whom the Mussulmans have many fables.

horse. The camels also are very large, bigger than the ordinary camels, and can carry each the weight of two hundred mauns of Tabriz.* The olive trees in the neighbourhood yield plentifully, and from them they make much oil; the people use it instead of butter, so they have no want of butter from cows and sheep. The population of this city is about 120,000 males and females, out of which there are 8000 Christians, and 6000 Jews, and the rest Mussulmans; besides there are many strangers. The civil Government of Damascus, after it was taken by Mohammed Ali, Pasha of Egypt, was organized in the following manner. In every city of Syria, there is a governor, and a judge appointed by him, but all of them under the Pasha of Damascus, who is Governor-general of Syria in all political matters; but Mohammed Ali Pasha has ordered that a Divan or council should be formed, embracing twenty-four of the most intelligent Mussulmans, Christians, and Jews. These twenty-four individuals are named from the nobility, merchants, religious teachers, and farmers, that they may be competent to examine and decide the

* About eight hundred English pounds.

affairs of the people. They meet every day in the week, Fridays and Sundays excepted. This is called the principal Divan, for there is a second one, called the Divan of trade, which has nothing to do with the former. This second Divan is a body composed of twenty merchants, who are authorized to decide and conclude every commercial dispute. This form of tribunal is in accordance with the mercantile customs of France, for it was taken from that country. In the above-mentioned manner all the places under the Pasha of Egypt are governed, to whose control these Divans are entirely subject. The revenue to the Pasha of this Pashalick, is 30,000 purses, each purse making ten Persian tomâns. The Pasha has newly constructed several barracks for his troops here. This is sufficient to serve for a description of Damascus.

At length, to-day, Wednesday the fourth of Safer 1252, or the 25th of March 1836, we left Damascus on our way to Europe, trusting entirely to God, who knows every thing as to our intentions and wishes. Farren Sâheb,* our good friend,

* *Sâheb* corresponds with the English terms Esquire, Mr. or Friend. It is originally derived from an Arabic Verb (*sâhâb*) signifying to associate, to be on terms of friendship.

accompanied us out of town to bid us farewell, and when we arrived to the top of the hill over the city, as God is great, how like Shiraz it looked! and it made us think of our home and relations: here we bade Farren Sâheb farewell, and left each other. Now mountains were presented to our eyes, through which the rivers run to Damascus; in every second we observed beautiful gardens receiving water, "water! like the rose water that runs down the cheeks of virgins." The air was very delightful, we travelled five parasangs, till, three hours after sunset, we arrived at a village called Dimas; and as our journey to-day had been in very cold weather, we arrived tired, and went directly to sleep.

The next day early we mounted, and went from this place, and our interpreter, Khoojah* Assaad, informed us, that we must travel to-day fifteen parasangs, and that if we went a less distance the English steam-vessel, which comes once a month with the post to Beyroot, would be gone, and we should not be in time. In the morning it was raining a little, and was very cold, so much so, that one

* *Khoojah* is synonymous with *Sâheb*.

could hardly breathe. A caravan of mules started with us from this place, and we travelled with our baggage. The cold, every hour we went on, became more severe, and at last the rain changed to snow, so that it came into the eyes of ourselves and the horses. I, Wali, and Taymoor Meerza, were riding, having the loaded mules before us. But it was all in vain, for at last we lost the track, and kept descending till we arrived at the foot of the mountain. The weather calmed a little, and we rested ourselves. Here we met nearly 500 persons, who were of the caravan which had started from the village. Soon after their departure, the snow began to fall rapidly, which obliged them to retreat like a defeated army, that runs away from the face of the enemy. We asked some of them where was the road; to which, and to other questions, they could give us no answer, on account of the snow, but went back to the village. We were driven from our baggage; Khoojah Assaad remained with it a short time, but soon afterwards he joined us. We asked him what was now to be done? He replied thus, "If you think simply of taking care of yourselves, let

us go back to the village, as the people of the caravan have done ; but if you are desirous to get to England, and if you wish to be in time for the steam-vessel, then it will be necessary to pay no regard to your health, but to travel in the snow and rain." Then I said to myself, if the fire-ship* should have gone before we had arrived, then all our fatigue will have been in vain. So we trusted to God the Almighty, and putting our cloaks over our heads, we went on in the hurricane of snow and rain. During all the time of our journeying, the snow was perpetually falling, so as almost to make the tongue of every man stiff. Some travellers of that caravan, which went back to the village, having seen us determined to go on, followed us. After travelling some distance, God calmed the storm a little, and the snow in a short time ceased. We thanked God the Lord, and continued travelling till we came between two mountains, through which the water was running, and the flowers were sending forth a delightful

* There is, of course, no name for steamers in oriental languages. The prince, as well as other oriental writers, sometimes calls it steam-vessel, but more commonly name it fire-ship, or ship of fire.

odour. After travelling three parasangs, we came to a strait, from whence we saw some very high mountains, and in front of these mountains a large plain full of water, as if a lake, and some buildings. We inquired from Khoojah Assaad about these mountains covered with snow, and what were those buildings, and who built them? and which was our road? He replied, that the high mountains which we saw were Lebanon, which God the most high, the most glorious, has mentioned in the Bible, and that the roads in winter on these mountains will be so covered with snow, as to render them impassable; but in summer they are delightful, and on them grow most beautiful plants, which spread their rich odour all around. The water is plentiful, and very pure, and the valleys are fertile, and covered with trees wonderful to the eye to behold, and the water during winter runs from the mountain into the plain, which gives it the appearance of a lake. Those large ruins that are seen from a distance are the remains of the city of Bâlbac, where Moses, the son of Amrân, (peace be upon him!) fought with the infidels, when the infidels were

beaten. During the time of the idolaters, they made there an idol, one thousand feet long, and four hundred wide. It was most wonderful, and was worshipped by many; but when came the time of the fulfilment of the prophets,* (on whom be the best peace,) this city was destroyed. The ruins, however, of the place, and of the idol, are still existing, and exhibit a most wonderful appearance; and many travellers come from distant parts to visit these fragments of antiquity.

Our road was through the plain, which is called the Bakaâ, and after crossing it, we had to ascend those high mountains which were covered with snow, and in the road along which we had to go, there was nothing but water, mud, and snow. Notwithstanding much thinking, I could not make out how it was possible to pass through all these difficulties; however, we braced ourselves to the task, and travelled an hour till we reached the mud, which was like glue, and where our horses sank up to their breasts. Amid thousands of difficulties, we travelled a parasang in this plain till

* Mohammed, according to Mussulmanism.

we came to a place which was full of water, like a lake. Here there had arrived before us four Damascenes, who had to cross this water. One of them tried to do so, and drove his horse into it, but he had not proceeded far when he fell, and the animal was carried down the water, but the rider being fortunately able to swim succeeded with great difficulty in reaching the other side. The second horseman did the same, and he with his horse succeeded likewise by swimming. The third horseman did the same, his horse fell in the water, but he himself reached the land in safety. The fourth horseman would not do as his companions did, so he stood by the water till we arrived, during all of which time the rain was falling in torrents. Other people and muleteers who had followed us, also begun to make their appearance, and all of us were in great perplexity as to what should be done, some wishing to go forward, and others equally anxious to return. I told them that if they would listen to my directions, please God, I would get them across the lake in safety. They then trusted to me, and I asked all those who had strong horses to follow me. I first drove my

horse into the water, and they immediately followed my example; the waters however soon came to the bosom of the riders, but thanks be to God, the most high, after a thousand difficulties we came out in safety. A great part of our goods was lost, having been borne down by the water. From the quantity of rain and snow which still continued, and from crossing the lake, we were all of us, of course, thoroughly soaked with water, so that the people could not bear the weight of their clothes. Many of the people and muleteers suffered a good deal from the cold north wind, so that they lost their strength, and could do nothing towards taking care of their loads; so for fear of their lives, they left their loads, and went on walking till they should arrive at some habitation. As to ourselves, we scarcely knew what to do; for we found the rain still falling, and the wind blowing strong and extremely cold, so that, if we were to stop, we might perish. In the mean time the little baggage which remained to us, and was behind with the servants, would all be lost in the water in this foreign land. For the sake of the baggage, I determined to wait here till they

should arrive. In the mean time I found Khoojah Assaad was in danger of dying, for all his clothes, and every thing on him, even to his turban, were drenched with water, and, from the violence of the wind and rain, he fell on his horse almost perishing. Then I told him, "Your state is dangerous, you had better endeavour to find your way to some place to save your life, and we shall remain here for the baggage." Khoojah Assaad therefore left, endeavouring to get to some place through the mud and water. We then laid ourselves down on the ground in the mud in great distress. We could think of nothing else but to preserve our lives. We collected some sticks and reeds, and stuck our guns in the ground, and tying our cloaks together, put them on the guns, in order to form a place somewhat protected from the rain, and to be able to make a fire. With thousands of difficulties, by means of matches and spirits of wine, we lighted a fire. At one time Wali and Taymoor Meerza went to warm themselves, and at another time I went and warmed myself; this gave us a little rest. Some people of the caravan here were nearly dying, and could

not move. After we made the fire, they came and rested a little, and threw their clothes over the fire to dry; some of them were so benumbed with cold, that they put their hands in the fire, till they became like broiled meat. In this manner we remained three hours, waiting the arrival of our baggage; although the distance was not above a mile, yet it was that time in coming. Upon its arrival I did not see how to get it across, as the animals were broken down, and were not able to carry their loads. Our servants also were like dead persons; at last I went to the other side of the water, and had the baggage opened, which was almost spoiled by the rain; however, I divided it into bundles, and, with the Janissary who accompanied our baggage, took them one after another, till we had carried them all over. We could no longer wait here, as it was near sunset I left the Janissary with the servants and baggage to follow, and with Wali and Taymoor Meerza went on. Now the mud was worse than ever, and scarcely any place was to be seen which was not covered with water. My horse here slipped into

a ditch, which was full of mud; I dismounted, and with a thousand difficulties we got him out. We went on slowly, for the horses could not do much, on account of the mud; we suffered from hunger, and still more did we suffer when the sun was set, and the cold increased. It became dark, and we unprovided with any thing to eat, and our horses falling continually; nevertheless we continued on, till two hours after sunset, when we arrived at a miserable ruined village, called Al Merdge. Here we found Khoojah Assaad, who had gone before us, in a miserable dirty house, together with the cows and other animals under one roof, and he was lying down in this miserable place. I asked him what sort of place is this? how can you, in this state, and with these clothes, remain here? He replied, "This ruined house is the best in the village, but there is a caravansary half an hour distant from this village." From all which I had seen in this dirty, filthy, ruined place, I felt that it was not possible to remain in it. Therefore we left him, and went to the caravansary; all our road was in the marsh, and by three hours

after sunset, we arrived at the caravansary of Al Merdge. Praise be to God!* what a caravansary! Compared with it, Infernos is a paradise, and the hovel where Khoojah Assaad had taken up his abode was as the garden of Eden. This khan, or caravansary, is built of mud, and every room in it filthy and dirty, since their roofs are made with reeds, through which the rain and snow fall in on the poor travellers. The khan, even with all its miserable accommodations, was quite full of travellers and animals; every place in it was occupied. We were placed in a most destitute condition, for we asked the master of the khan whether he had anything to give us to eat, and he said he had nothing, and we had to converse with dirty Arabs, who neither spoke our language, nor we theirs. At last we were obliged to take up our quarters in the stable of the said khan, and we made a fire, which was our only luxury. Five hours after sunset, our poor muleteers and servants with the baggage arrived; but they came nearly dead. The baggage was all covered with mud, and our shawls, and other such

* A Persian phrase of exclamation.

articles, were seriously damaged. Two of our loads were left behind with the mules, as the servants had no strength to load them after they fell, and two muleteers died in the course of this day. Our servants now might have said, that they would rather have been dust.* We had some provisions, which we had brought out from Damascus, and which was all mixed with mud and very dirty; however, now feeling so hungry, we took it out, and ate it, and we felt as if we had a delicious dinner, and thanks be to God a thousand times for it.

On Friday the 6th, very early, Khoojah Assaad came to us saying, that he had in his charge some despatches for the steam-vessel, and that, at all events, he must start immediately, that he might arrive at Beyroot in time; and that we might follow whatever course should be most agreeable to ourselves. Beyroot was fifteen hours distant from this place, and our muleteers and mules, from their sufferings in the past day, were nearly on the point of death, but as I felt that all our journey depended on being in time for the steam-vessel,

* A Persian mode of expressing destitution.

and our stay here in this miserable place was nothing but punishment, I therefore, with a thousand promises, made our muleteers commence; Wali and Taymoor Meerza assisted them in loading the mules. Our interpreter, however, left two hours before us, as it took us two hours to have our mules loaded. Two hours after sunrise we started from this khan, but as soon as we got out of it, a more muddy and worse road presented itself, much worse than that on which we travelled the day before; it was so bad and so fatiguing as to make us forget the troubles of the preceding day. But as the mountain was not far from us, and our muleteers had rested a little the night before, we made all possible exertion, till we got to the entrance of Mount Lebanon, which took us two hours.

There is a village called Macsseh, situated just in the opening of the mountain, surrounded with beautiful streams. Soon we commenced ascending the mountain, had a very fine view of the plains of Bekaâ and Baâlbec, which seemed as if they had flowing through them five thousand streams and large rivers. Having arrived at the village Macs-

seh, we saw a caravan coming from a distance ; when we came up with the caravan, we beheld a female, mounted on a mule, in the front of the caravan, having eyes like the eyes of a houri. What wilt thou say of her face, but that it was as the brilliancy of the sun, or as the full moon in darkness, or as the water of life ? Her hair was very long and black ; in fact, from seeing this moon, which has no equal, we forgot all the fatigues of the journey ; but what excited in us great surprise, we saw, at her side, a villanous-looking man, mounted on a mule, who, on inquiry, we found to be the husband of the beauty of Joseph,* but for the sake of having a little more time for gazing upon her beautiful face, we remained a little time with the caravan, keeping conversation with the husband, and we asked him about the state of the road. He answered, that it was impossible for us to cross the mountains, as they were all covered with snow, and that it was seven days since they left Beyroot, and had been all that time prevented by the snow, which did

* Joseph, the son of Israel, is considered by the Orientals to be the most handsome man which has ever been.

not allow them to gain more than one or two hours' distance in a day's travelling, and that, at the same time, all the people of the caravan were endeavouring to break a road in the snow, to allow them to pass, but since that, fresh snow had fallen, and shut up the road entirely, and that two men, belonging to their party, had perished. When we heard this story, we really did not know what to do, but we trusted in God, and left the snow of heaven, (the fair lady,) and made our horses push on into the snow of the mountain. Here they sunk up to their breasts, and when we had ascended further, a fresh storm came on, so that the mountains had the appearance of a sea of snow, and no one could take a breath. Going on still further up the mountain, all its trees were dressed with snow, and our horses sunk to their haunches, so that we were obliged to dismount, trusting to God for salvation from this perishing condition. As to the baggage mules, all of them fell down with their loads; when we saw that, then I, Wali and Taymoor Meerza, began to lift the baggage ourselves on the mules; Taymoor Meerza, on my asking him, lifted the heavy load.

When our muleteers and the servants saw what we were doing, they also set to with zeal, and assisted us in the work.

With much suffering, they proceeded on, up the mountains, till scarcely any life remained in them. All of us, indeed, were as if in a state of death. As we went up, the snow continued without any abatement, and the horses sunk to their ears. The mules also fell again, and with a thousand of bitter struggles, we placed their loads upon them once more ; they made another effort to proceed, but without success, for the animals fell one upon the other, and the servants and muleteers said that they had no power to move. In short, all of us sat down, and were feeling, that even if we were one thousand in number, no one could escape, and we were fully persuaded that all of us must perish that night in the snow. While we were in this state, a horseman appeared from a distance, and when we saw him, we entertained some little hopes of relief. As soon as he arrived, he said, " I am the chief of that part of this mountain, and my village is near, called Hamânâ. Khoojah Assaad having passed, a few hours ago, through

my village, and being a friend of ours, told us that the Persian princes were coming this way, and asked us to go up the mountains to meet them, and offer them our assistance in carrying their baggage, it being impossible for them to get it along." He told us, also, that if they had not made haste in coming up, all of us would have perished in the snow.

"As soon as we received this intelligence from Khoojah Assaad," said the chief, "we immediately asked some of our relations and natives of Mount Lebanon to come up to meet you, and open a road for you, and conduct you all safe to my house." While he was giving this account, fifty strong fine-looking men arrived; we adored God the most merciful, and thanked him for his mercy. As soon as they came, they opened a road, loaded the mules, and went on. The sheikh, (the chief) who is named Mokadem Hamânâ, offered us every assistance. After going two parasangs, the snow became less, and here we saw the west sea (which is called also the Mediterranean). The air here was delightful; every now and then we came to fountains of water; all the beautiful green herbs

of the spring were growing here, the smell of which was nourishment to the soul ; in truth, they are as heavenly mountains, as if the breath of Jesus had moved on them in the freshness of spring. They are all covered with trees, most of them pines and mulberries, since the people of this mountain work a great deal in making silk. We arrived at the village Hamânâ, where we saw daughters with faces like the full moon, and young men like the beauty of Joseph ; all of them brilliant, as if they had lived constantly under canopies. I asked the old chief, who were these of the beautiful eyes, and why they had come, and what they desired. He replied, " they have come here to offer their services," and we thanked them. The old sheikh pressed us much to spend the night in his house, but as our object was to arrive at Beyroot as soon as possible, we could not accept his invitation, but having rested a little at his house, immediately started.

After proceeding on a little, we saw a mountain waterfall, the sound of which might be heard ten hours' distant, and there may be ten thousand fountains running down the mountain. Alto-

gether it is a beautiful mountain, especially as every where were to be seen villages and fine buildings.* We travelled till four hours after dark, when we arrived at a caravansary, where we were obliged to stop, having travelled to-day full twelve parasangs. On Saturday the 7th, we left the caravansary, and after descending still more from the mountains, we came upon the plain of Beyroot.

As we have now passed over Lebanon, we will give some account of it.

Account of Lebanon.

LEBANON is one of the most celebrated mountains in the world, of which God most high has spoken in the holy Bible. The water and fountains are plentiful and excellent, and the air very healthy. The inhabitants are well made and very strong; their language is Arabic, but they speak it so fast, that it cannot be understood. To the east of this mountain is the ancient and celebrated city of Antioch; and game is plentiful. The pre-

* Convents and Emirs' residences.

sent governor of it is called Emir Bishir, a Christian, under the command of Mohammed Ali Pasha. The said emir is one of the pillars of the Pasha's government; he has three thousand horsemen as his body-guard, and a magnificent palace on the mountain, at a place called Betedin, with a splendid bath. The inhabitants of the mountain are Christians and Druses, a class of persons who believe in transmigration, and hold other remarkable religious opinions. The women here wear a horn made of silver, with which they dress their head.

When we came to the plain of Beyroot, the first thing that we saw was the prickly pear, or nopal, which is planted on all the walls of their gardens, and along the roads. The thorns of this pear are like daggers. In many places which we passed we were troubled by them, till we arrived at the house belonging to Khoojah Antoon Sussa, a friend of our friend Mr. Farren, for whose sake he offered us his house for our residence. The house, like many others, is in a garden outside of the city, and inside of the house there was a beautiful garden, abounding with flowers, with a fine view

of the town. Khoojah Asaad now came up from the town, and brought us some necessary refreshments. We inquired from him whether the steam-vessel had arrived? he said no; we were very glad of it, because it would afford us some time for rest. He informed us that the English consul wished to call upon us; we told him, well, come. The consul called immediately after, asked us of our health, and what were our wishes, and to what place we were intending to proceed. We told him, that on account of the friendship between the two empires, and for the sake of travelling, we were going to England. He was very friendly, and replied, that if he could be of any service to us he should be most happy. After some friendly conversation together, he returned home.

The next day, Sunday the 8th, about noon, we mounted to go to the baths within the city; we were dressed after the fashion of our country, which was a strange sight to the people. This day happened to be the great feast with the Mussulmen, as also the Sunday of the Christians. When we arrived at the square before the

gates of Beyroot, we found about 10,000 men and boys, and girls with faces like the moon, very finely dressed, and playing on swings and whirling-gigs, as the people do in Persia. As they turned in the swings, their faces shone like the sun, making every wise man lose his mind. As we were going, we could not help admiring these beauties; but every one old and young left the place where they were standing, and ran after us to see us, for they had never seen a Persian before, nor the Persian costume. They continued following us through the whole way, till we entered the bath. This bath is very fine and large, paved with marble stones,

After we had bathed ourselves, we came out to the ante-room, where Khoojah Assaad brought some refreshments for us; some sherbet, &c. Some of his friends and relations residing at Beyroot, came with him to pay their respects to us. When we were going out of the baths, we could not get away from the crowds of people who were gazing at us, till the janissaries made a passage by which we were enabled to go out. When we were on our way to the consul's, the people in crowds were

standing in every direction looking at us, so that we were scarcely able to pass; it seemed as if every person in the place had come out to gratify their curiosity. They followed us till we got to the consul's. On our arrival, the consul came out to meet us, and we sat in his drawing-room. Soon after we had sat down, Mrs. — came into the room. Behold, an English moon appeared, like a blossoming rose. When I saw this beautiful lady entering the room, I rose up and seated her near me. On the one side, I exclaimed, "Defend me, and save me!" and on the other side was, "Welcome!" In the light of the beauty of this lady, I gave up my soul. From the sun of the beauty of youthfulness, I was enraptured; my heart, from the sweetness of her smiles, and the bloom of that moon, received strength. After an hour of admiration of beauty, and words of gentleness, in the Turkish language, which she speaks, some friends came in, and we bade them good-bye, and returned to our residence.

Monday, and Tuesday the 10th, we remained here waiting for the steam-vessel, our face turned towards the sea, looking for her. We saw a Na-

zarene* boy in the garden, who came to us, and brought a lapwing in his hand as a present; he went out, and in a moment brought another; he went out again, while we looked from the window, and saw him go up a tree and catch with his hand another bird; we asked him how he caught these birds? he, in answer, went and brought to us a few little sticks covered with something like gum, which is a bird-lime. They place these sticks on the trees, and when a bird puts his feet on the lime, he will be caught. They make this lime here; we bought some of it, which we placed in our garden, and succeeded in catching many birds.

Wednesday the 11th, nothing occurred; but we had always our faces turned towards the sea, and a spy-glass in hand; for we had a great desire to get sight of the steamer, but it was not to be seen.

Saturday, and Sunday the 15th, nothing particular happened. Monday the 16th, we remained at home with downcast feelings. We went into the garden to walk about, amusing

* This name is given to the Christians in the East.

ourselves with the different kinds of flowers in it. Our eyes fell upon something green and moveable lying on the ground. We came near it, and found a strange creature, the head of which, with its hands and feet, was like a locust; but its waist looked like that of an alligator. It had also a long tail. This animal moved in a peculiar manner, which surprised us. We noticed particularly while it changed colour from its former green to a dark, black as a piece of charcoal; afterwards it changed to yellow like saffron, then it became red like blood; in short, in about an hour it gave us a view of twelve colours. Some people of this place passed near us, and we asked them what animal it was? They gave us a wonderful account about it, and also said it is very sagacious in discovering the mice with its long tongue, which is about ten or twelve draas* in length, snatches them and eats them, as it is very fond of mice; we found the account to be true.†

Tuesday, and Wednesday the 18th, about noon,

* An oriental measure of length, nearly equal to twenty-six inches.

† Perhaps few of our readers but will apprehend that the Author is speaking with hyperbole of the cameleon.

being very tired, we wanted to visit some place, and were informed that there was a fine garden near to ours, belonging to a learned Englishman, from which the sea might be seen, and that it was a beautiful place, which we might visit, as the learned man would be happy to see us. Thinking that our visit might not be uninteresting, as the wise men are always possessed of useful information, we went there. As soon as he saw us, he came out to meet us, took us about his garden, where we were amused with the different kinds of flowers. Then he invited us to go into his house, and sit down a little while; we complied with his request, and went up to his house, which is situated in the garden, and commands a fine view of the sea, and is in most beautiful order. He was very friendly and attentive, bringing sherbet and coffee, which we drank. I asked him, "From what country he was?" he replied, "Our origin is from England, and our grandfathers were learned men, who left England to dwell in the new world, which they subdued and cultivated; I was born there, and now am come out to travel in Turkey and Syria, and have been here some time."

He speaks Arabic and Turkish, and had travelled in Russia, and Georgia, and Azerbaijan; he showed us some beautiful maps of four parts of the earth, and two splendid globes of earth and heaven, very finely made, with other instruments of philosophy. He believes, as the other philosophers of Europe do, that the earth is moveable and the sun is fixed, and that the earth is one of the planets which, with all the other planets, move round the sun. He brought some proofs for what he said; he does not acknowledge that the sea surrounds the earth, because men have started from the north pole, and going around the earth have come again to the north pole. After we heard his explanation he brought scales, which he said were for weighing the air; but we could scarcely believe it, for it appeared to us such an extraordinary thing. In proof of what he said, he held up the scales, which were balanced to a hair. Then he brought a bottle, and put it in the one side of the scale, and to the opposite side he put stones to balance it; then he took the bottle out, and with some instrument he drew the air out, and sealed its mouth and put it again in the scale, and the whole

of the difference was seen. Thus he did, so that all doubts were removed from our minds. Afterwards he brought a little chair, on which he placed a vessel of glass, the mouth of which he closed. He tied the glass to the chair with a cord, to the end of which he attached about forty pounds of iron, placed on the ground. Then, with the instruments which he had, he put one of them in the upper hole of the glass, he began to draw the air out of it; the iron was lifted from the ground to the glass. From this was proved the power of the air, because when the glass was filled again with air, the iron fell down. After this he brought a chain about four feet long, on which he put something, like a cylinder of glass with a chain hanging to it; this cylinder was connected with another glass vessel, which had in it also a chain. There were several other articles of glass all connected one with the other, and something which was separated from the cylinder. At last with a certain instrument he touched the cylinder. The result was like the thunder and lightning which successively we hear in heaven. After this he brought a little chair, and placed it near the large

chair, and ordered a person to stand upon it, and gave into his hand the heavy chain which was hung to the cylinder. As soon as he had done so there came fire out of the mouth, eyes, ears, and nose of the person standing on the chair. He asked us to stand, and said there was nothing to fear; however we would not, but the wise man gave the chain into the hand of one person, and another took his hand, and one took the hand of ourselves; suddenly he touched the cylinder, and our hands were twitched from each other with such a force that the pain was felt in the bones; yet it did us no harm, and the sensation lasted only for a moment. How wonderful it was that all of us felt it in the same moment, and with the same power; and if one hundred thousand persons were standing in this manner, all would feel it in the same instant. Indeed we saw wonderful things, and were exceedingly pleased with the sights we had seen. Then the wise man took us into the Arabic printing office, which was in the lower parts of his house; really, it was a beautiful establishment, arranged in excellent order, with clean young men belonging to it, each of them

engaged in his business, and in a moment many sheets were printed. After we made a full observation of the wise man's establishment, we bade him good-bye, and returned home.*

Thursday, and Friday the 20th, on account of the steamer's delay, we were in a very disagreeable state, and desired to hire a sailing vessel, that we might go to England, but from fear of the sea, and the slowness of sailing vessels, we gave up this plan, and trusted all our affairs to God the most high, and remained where we were.

Saturday early, the 21st, after we had got up, and had offered up our prayers, behold, some persons of the town came up to us with tidings, for which they were rewarded, that the steamer had arrived in the night; and at the same time, Mr. Moore, the English consul, sent us also information that the steamer had come, and would not remain more than twelve hours in the harbour

* This was the most useful American mission here, and the gentleman was the Reverend Eli Smith, who has been a long time labouring with other gentlemen in the mission in Syria, which is most beneficial to this country, especially as the said Society, through Mr. Smith's labour, and that of other Missionaries, have established an Arabic press, which the country needed very much. The princes were very much pleased with the object.

of Beyroot, we therefore ordered our baggage to be got ready, and two hours before sunset we left the house of Mr. Antoon, and went to Mr. Moore's, which was near the harbour, where the captain of the steamer came and expressed his friendship to us; we paid him also the usual compliments. Afterwards we left Mr. Moore's to embark, and all our friends in Beyroot came down to the shore to bid us farewell. Half an hour before sun-set, we bade our friends good bye, and exchanged the repose of Mr. Antoon's house in Beyroot for that of the steamer *African*,* on the west sea, whose waves in anger continually cry out against their riders.

Beyroot is one of the towns of Syria, and is the sea-port of Damascus. During the time of the Greek kings and the philosophers, it was the seat of wonderful sciences, and of a distinguished school; it was the court of knowledge. It is still also a large sea-port, and twenty-seven parasangs from Damascus, but the road from Damascus to it is mountainous and rocky, as has been

* The name of the steamer.

already described. The city is bounded by the west sea in every direction except on the north, where is Mount Lebanon, which is only one hour distant from it. The mulberries are the principal trees, by which a great quantity of silk is raised and exported to other countries. There is also a place about half an hour distant, where are some fine pines, very high, such as we have not seen in any place; and since Abraham Pasha came to this country there have been planted about half a million of pines, for the purpose of making ships of their wood. There are many houses outside of the walls, in the gardens, all lofty, and built of stones, and having a fine view of the sea. The walls of the town are also built of stones. There are to be found all sects of every religion, and consuls from every kingdom. The air comes from Lebanon, which is warm in summer. The language which is spoken is Arabic. The population is 15,000. Beyroot is one of the extremes of Asia.

Asia designates one of the four quarters of the world. In size it is larger than Africa and Europe, but smaller than America. Its north and south, are the north and south poles; from the east to

its west, is from the sea of China to the strait of Shana Kalâh.* Its length from the west of Anatolia to the cape of Soporah, which is the most distant part of Russia, is 7580 miles; its breadth from the cape of the frozen sea to the south of Mecca is 5250 miles. The islands of Asia in the great sea from Saporak to the coast of Arabia are innumerable. The rivers of Asia are extremely numerous; the largest are as follows:† Ab Misinti Linct, Kawina, How, Yellow River, Ganges, Indus, Euphrates, Tigris, Karan. The magnificent mountains of Asia, each of which is about 5000 miles in length, are as follows: Auralian, Altaleen, Hemmaleyeh, Kaf,‡ Tauris, Lebanon. The kingdoms of

* Dardanelles, or strait of Hellespont.

† Our readers must recollect that Eastern geographers have names for many places different from those which are generally in use in Europe. For instance, Aklidos is their name for Spain, Diar-el-moosseriéh for Egypt, Room for Turkey, Irân for Persia, &c. This, however, is not the case with most of the places in Syria and other parts of the Holy Land, viz., Jerusalem, Bethlehem, Jordan, Damascus, Antioch, Nazareth, Joppa, Ascalon, Tadmor, &c.

‡ Kâf, a fabulous mountain, anciently imagined by the Asiatics to surround the world, and to bind the horizon on all sides. In their writings, therefore, to paint the rising of the sun, they say, "when the

Asia are; Tartary, China, Thibet, Burmah, Hind (India,) Room (Turkey,) Irân (Persia,) and Arabia. Many provinces and kingdoms in Asia are in the hands of Russia. There are all sects of every religion in the world in Asia, but the greater part of the population are idolaters. The whole number of inhabitants of this quarter of the earth is about four hundred and twenty millions. The first buildings in the world were in Asia, the great Prophets and Apostles were also from Asia, and their messages were delivered in Asia.* Great kings of celebrated names have lived in Asia.

The name of the captain of the steamer was Goldsmith. The steam vessel is one of the extraordinary inventions of the world, which was created by the wise men of these times in the New World, and afterwards by the different nations of Europe. The form of this ship is like all

star of day appeared from the height of Kâf, the world was enlightened :'' whilst they express the whole extent of the Earth by, az Kâf ta Kâf, i. e., from Kâf to Kâf. See Richardson's Dictionary, third edition. There is some similarity between the views of the Mussulmans and those of the Buddhists on this subject.

* Yet, how deplorable is now the state of Asia.

other vessels, except that, in the middle of her, there is a furnace like a room, built of iron, three pikes wide, and the same in length and depth, and a pipe like a cannon, made of iron, very large, proceeds from the iron furnace to the front of the vessel. Upon the top of the room of iron, there is also a pipe of iron in the shape of a mast, to carry the smoke. That pipe which goes from the house of iron to the centre of the vessel is four feet in diameter, surrounded by the furnace. Also there is another large pipe goes up from that furnace to the two sides of the vessel, and two large wheels of a singular construction, made of wood and clamped with iron, are joined to them, on the sides of the vessel, and are moved by the steam. They are four feet under water, and four feet out of water. The wheel is so placed that as soon as they make fire in the house, they turn round, and of themselves they pump water into the iron house, inasmuch that the making of steam by boiling may not stop. These wheels bring water from the sea, as much water as goes off into the air in the steam. They burn mineral coals to boil the water in the iron house, which gives out

from the pipe a thick smoke. Then the large cylinder causes the wheels to turn with great force, and opens a canal in the sea, and makes the vessel fly. The noise of the motion may be heard more than two miles distant. From the iron house where the boiling water is placed, proceeds all this movement; under the cylinder to the right and left are two cauldrons, each one of which holds 8000 pounds of water. The two cauldrons are arranged like a still, so that all the steam which goes up is like mist, which make the water become sweet, fit to drink. There is a mouth to the cauldrons placed in such a manner that the sailors can obtain sweet water to drink. They use 10,000 pounds of coals a day. These coals are found in almost all parts of Europe. This vessel, the African, was fifteen years old, but steam navigation was invented in the year 1222 of the Hegira, but since then there has been a great deal of improvement in this art, and the vessels that are built now are much superior to the former ones. Steam vessels have also a mast which they may use for a sail. When the wind is favourable, they go twelve miles an hour, (whenever we say a mile we mean 5000

feet,) and even when the wind is contrary, they do not go less than three or four miles an hour. The steam vessel might be stopped in an instant, whenever the engineer wishes; this is done by taking off the cover of the iron house where the water boils. We being extremely desirous of seeing a steam vessel, the first thing we did on board was to visit the engines of this wonderful invention. A little after sunset, we saw the smoke going to heaven, and the vessel left the harbour, and our constitution was immediately deranged, and vomiting became our only occupation. Every one of us was thus affected in spite of ourselves, and were obliged to cast down in any place, knowing nothing of the world, or whether we were alive or dead; our servants fell one upon the other like dead persons. At night we knew not what would happen to us in the morning.

Sunday morning the 22nd, we opened our eyes a little, the noise of the wheels and the quickness of the vessel's motion threw us into great astonishment; at noon the English surgeon on board the ship gave us something as a medicine to drink, by means of which we became a little better, but soon

again we fell, and could not sit up, and thought that we should not live after it. About sunset, the captain came down to the cabin to see us, having in his hand the chart. After making some calculations, he showed us the place where the vessel was, which was the third part of the distance from Alexandria. They learn this by looking at the sun with a telescope. During this night also we were no better.

Monday the 23rd, the wind was so favourable, that it made the vessel go as swiftly as possible. At noon the captain looked at the sun, made his calculation, and informed us that only fifty miles remained before we should arrive at Alexandria, but that, as we should arrive one hour after sunset, and, on account of many rocks in the harbour of Alexandria, the darkness would not enable us to enter the harbour without a risk, he would be obliged to lie at anchor at another place near the coast of Egypt, so that in the morning we should enter the harbour of Alexandria, where he would stop twenty-four hours, and then depart for Malta, which is the first place at which we should arrive in the British dominions. We told him that the whole command was in his hand.

We went on all the day long till one hour before sunset, when we discovered the land of Egypt, and saw some of its buildings. An hour after sunset, we rode at anchor near the city, (Alexandria,) where we spent the night. Here we went on deck for a short time, where we amused ourselves a little, in seeing what the men were doing about the anchor, and what they were preparing and arranging in the engines. We had a little rest in the night. Thursday 24th, early in the morning, two guns were fired from our vessel, because if a pilot from Alexandria were not to come out to meet the vessel, it would be impossible for her to enter the harbour, as in case she should go in without a pilot, she would be dashed to pieces. For this reason every vessel that comes near the port fires a gun, that a pilot may come out to conduct her in safety. There are people appointed by the captain of the port expressly for this purpose, and they must be well acquainted with the business. In like manner the vessel which comes out of harbour must have a pilot to take her out. In short, after the guns were fired, a good pilot came on board, and conducted the vessel to an-

chorage, when there came to our sight more than 5000 vessels small and large, of which a great number were of three masts, men of war belonging to Mohammed Ali Pasha. Six of them were large ships of the line, of one hundred and eighty guns each. The rest of the vessels were of other nations. We observed on the shore crowds of people, and many soldiers at drill, and many wind-mills along the coast.

Account of Alexandria.

The city of Alexandria is situated on the coast of the West Sea, and its distance from Beyroot is 320 miles, which we accomplished in forty hours. Alexandria is a city of Egypt; it was built by Alexander of the Two Hornes, and in ancient times was one of the greatest cities of the world, and the largest in Egypt, which Egypt is a kingdom of Africa.

Account of Africa.

Africa is one of the four quarters of the world; it is smaller than America and Asia, but larger

than Europe. The Great Sea surrounds it, except a portion of it which is connected with Asia by the Isthmus of Suez. Buonaparte the Badishah,* after having taken Egypt, intended to cut through that part of the Isthmus which is connected with Asia, in order that he might connect the West Sea with the Red Sea, so that vessels might enter from one sea to the other; and thus all Africa would have become like an island, separated from all the three parts of the world. Africa is bounded on the east by the Red Sea and the Indian Ocean, on the west by the Atlantic, northward by the West Sea, and southward by the Great Sea. It is 4320 miles long, and 4140 miles in breadth, so that it is nearly square. The inhabited parts of Africa are those which border on the seas, and the interior parts, which perhaps are inhabited, are unknown; and were never visited by any one till a short time since, when some of the learned and philosophers of England and France formed a company and

* The Mussulman writers rarely give any greater name to the Monarchs of Europe than Keraal or Melek; that is, King, but the Prince calls them Emperors.

began to think of the interior, and desired to know the inhabited places, and if any, by what kind of men, and what sort of country they possessed. For this object some men who knew Arabic well, and the different dialects of the Bedouins, addressed themselves to this company, who gave them money; these persons sell their lives to the company, and go to search and seek out and discover the regions of Africa for the sake of obtaining necessary information for the company, in order that it may be printed and published to the world. Many of those men that attempted this enterprise have perished without gaining sufficient information. The most strange and wonderful things of Africa are near the Mountains of the Moon. In the greater parts of Africa there are hot and poisonous winds, and if a person is not accustomed to the climate he cannot live there. The wonderful and extraordinary animals and birds are numberless. The reason that the said regions are not known, is owing to the scarcity of water and habitations, and the people there are like wild beasts, so that no body can approach them. The language in

Africa is Arabic; most of the inhabitants have no religion, except a few that are Sonites;* the rest either have no form of religion whatever, or worship the planets. The greatest and the most populous province of Africa is Egypt, which was once in older times the greatest kingdom in the world. The other kingdoms of Africa are as follows: Abyssinia, Sofad, Algiers, Morocco, Tunis, Calis, Guinea, Koobashi, Soukom, Baucks, Louga; these countries are known to the Franks, (Europeans,) and described in their maps. The largest river of Africa is the Nile; its source is from the Mountains of the Moon; the other rivers of Africa are the following: The Orange, Bauharook, Kookoo, Elamal, Noon. The islands of Africa in the Great Sea and in the Indian Sea thence to the north pole, from Socatra to Kazidel and Madeira, are numerous, and are in possession of different powers of Europe. Along the coast of Africa the kingdoms of Europe have possessions. The islands above mentioned have the following names: Tadarah, Shroutch, Kartoon, Tooral, Seneriff, Ban-

* That is, of the sect of Mussulmans that the Turks follow.

dirah, Verd, Baleh, Toora, Ternandro, and the island of Zooma, which is situated under the equator. Here the night and day are equal, that is, each twelve hours, and the air is always like the spring. There are also many other islands below the equator. These are Lanjacow, Shabro, Asfoor, and the isles of Kamosrow, Zanquebar, Bimbass. In the south of Africa, there is a lake 450 miles long, and 82 miles wide, and the animals that are supposed to produce musk are plentiful about this lake.

Account of Egypt.

We will now proceed to describe Egypt, which was once called the mother of the countries. The ancient Masser, (or Cairo,) in the course of time was destroyed; the new Cairo was built in the 40th year of Hegira, it is seven miles long, and situated one mile distant from the Nile; a canal, however, cut from it, comes up to the city. The Nile conveys all its water into the Mediterranean sea. The streets of this city are narrow, but the

houses are lofty, and are regularly built. The air in this place is very hot. During all the four seasons of the year, no rain falls in all this country, and if by chance at any time there should fall a little, it often causes great damage.

One of the large buildings of this place is the mosque of Azhar, in which there is a college for Arabic and different branches of learning. There is also in this city a magnificent castle, surrounded by high walls, one mile in circumference; within this castle there is a well, which was built by Joseph the righteous,* (peace be upon him!) which is 540 feet deep, all cut out of solid rock; down which are steps cut out of the same rock, so that a man may descend to the bottom very easily. Among the most wonderful buildings in the world are the pyramids of Cairo, which were built by the Pharaohs, as sepulchres for the ancient kings of Egypt, on account of their foolish belief that their souls would return to their bodies. Under this idea they made these buildings; they are of marble, and so ornamented with figures cut in it, as to cause the mind to be lost in wonder in

* Joseph, son of Jacob.

looking at them. All the bodies of the kings are buried there. Beside these edifices, there are many others, of which, to describe every one, would require a large volume, therefore this short notice must suffice. There are persons of all sects and nations in this city, the whole population of which is 300,000. Mohammed Ali Pasha and his son Ibrahim Pasha have constructed some fine palaces in it. The best and most splendid city of Egypt is Alexandria, which was built by Alexander of the Two Horns, 250 years before the birth of the Lord Christ, (may peace be upon him!) During the reign of Alexander, it was the best spot in the world. After Alexander, during the reign of the Ptolemies Kings, (who were also of the Greek philosophers,) there was built in the harbour of Alexandria a very long minaret, which was erected for the sake of rescuing vessels from the risk of the rocks; on the top of the minaret a light being formerly placed at night, as a guide to the vessels. During the time of the philosophers, Alexandria was renowned for the sciences of astronomy, and geometry, and dynamics, and the learned there were the most celebrated men of

their time. Formerly the Franks and the inhabitants of Europe were not acquainted with the present navigation round Africa to India, and the other kingdoms of Asia; all their trade and commerce with the countries of Asia being carried on through Alexandria; for this reason, this city became extremely large and populous.

The dynasty of the Ptolemies (the philosophers) were extremely fond of books on the sciences and history; and of them more especially Philadelphus, who had a strong desire to collect books on history and on extraordinary sciences. He spent in his time a treasure of money to make a most splendid library, which he enriched with books without number. One fourth part of the books of the world were contained in this library. After the second Khalif* had taken possession of Egypt and Alexandria, he ordered that all these books should be burnt, and thus the famous library was destroyed. There was in former times a canal from the Nile to Alexandria, but the changes produced by ages have stopped it up, and the people

* Omar was the person.

have, for a long time, lost the satisfaction of drinking the delightful water of that river. Now Mohammed Ali Pasha has, however, brought it again into the harbour, and boats can now come from Cairo to Alexandria in twelve hours. The present population is 45,000. There are consuls from all the kings of Europe and from America. The palace of Mohammed Ali is situated on the seashore, in which he generally resides, but sometimes he stays at Cairo. There are to be found at Alexandria various kinds of fruits, both fresh and preserved, and every other variety of food. After our vessel cast anchor in this harbour we went on deck to look at the city, and the ships around us. We observed many boats going and coming; these, containing some of the inhabitants, came near our vessel, who brought for sale clothes and other articles, and the men on board bought and sold what they wanted.

A boat also came from shore, and brought to our vessel two turtles, large as bullocks, so heavy that the boat nearly sunk. These two turtles were sent by some person in Alexandria as a present to a great man in Malta. We were exceedingly sur-

prised at such a present, until we ascertained that in London and in all the countries of Europe, they eat the flesh of this animal for soup, &c. and that it is preferred to that of mutton, and that only the rich and great men eat it, for the poor cannot afford to buy it. In London, a turtle may be worth 200 tomâns. Here also a fish that had wings jumped into our vessel; we looked at it, and found its two wings beautifully variegated in colours, as if they were painted by an able artist; the mind could never be satisfied with gazing at it. On the day we arrived, we saw many people of different religions and appearances. A respectable man from Alexandria in a boat that came near our vessel, asked us whether we were going to Franckestan or Europe; we answered him in the affirmative: then he said, "I have some very desirable articles, that would make fine presents for Europe, if you will give me a good price, I will sell them to you, and they would be of great value to you." For the sake of looking at his stock, we asked him to come on board. When he came near us, he unfolded to our eyes from a case which he opened, a dead body, from head to foot, arranged in a certain

singular manner with the skin over the bones, and the hair still remained on the head, even the eye was in its place. We were surprised at this sight, and asked him what it was, and what kind of a trade he carried on? He said that it had been his only trade for the last thirty years to sell dead bodies; and that 3000 years before this, in the mountains of Egypt, there was a sect of the Greeks, whose belief was, that after their death, their souls would return to their bodies, and would come and live again in this world; for that reason they built tombs in the rocks of the mountains, where they ordered their bodies to be buried in sarcophagi, which have remained till this time, and their bones have not separated, and that sometimes there are found with the bodies ornaments of gold. These bodies are carried to Europe, for purposes of natural science. After having said all this, and finding that we were not desirous to buy his merchandize, and that we were not his men, he went to seek after other purchasers.

Wednesday morning the 25th, the vessel having lighted her fire, and a pilot coming on board to take her out of harbour, the anchor was weighed and she

made her way towards Malta. After we were out of harbour, the pilot returned in his boat to the coast, and we kept on to the sea. The wind little by little became contrary, the waves beat incessantly upon the front of the vessel, and our ship (the African) was crossing mountain after mountain as if we were in a storm, so that we were overcome, and we fell down as if senseless. For myself, in addition to my feebleness from past sufferings, I was every moment vomiting, and had not a second's rest. I was worse off than my brothers. Every instant the storm grew stronger; till it came to such a pitch,* that all of us resigned up our souls and pronounced the two Confessions, expecting to be drowned in the water, judging that we were now come to the end of our lives. The paddles made a dreadful noise, and the waves threw their water into the ship, and the sailors were busy in pumping the water out. This continued till sun-

* The Prince not being accustomed to the sea (as he told me that this was his first passage in a ship) any wind he called storm or hurricane, as I was asked by him nearly fifty times a day, about the wind; notwithstanding I was not a much better sailor than themselves: they suffered much.

set, after which the wind became gradually less and less stormy, till the night was past.

Thursday the 26th, by daybreak, the wind set in against us, and the waves of the obstinate sea rose one after another incessantly, and by and by we again fell down, suffering, awaiting every minute a new death, and to perish in a manner little expected by us. On every occasion the captain attended to us and offered us his services. In fact to-day we were worse off than ever. About sunset the wind became a little calmer.

Friday the 27th, again the winds were contrary, and stronger than ever, and became a real hurricane; the ship made no progress; we had no rest; for the last few days and nights we had not eaten one mouthful of food, except the arrow-root which the attendants used to put into our mouths with spoons. In the evening about sunset, some men belonging to the ship came into the cabin where we were, and shut the windows of the cabin which had let out the bad air; they nailed them up closely. We, seeing what was doing, gave up all thoughts of life, and asked what new tokens of danger had appeared, that made it necessary to

take such precautions. The reply was, "We have signs in the vessel which give us to understand that there will be a gale in twelve hours' time, and in order to prevent the noise of it coming to your ears, and the water from coming into your cabin, we have stopped the windows; you may now expect the hurricane, and now pray to God for deliverance from this misfortune," (Subhân Allah!) what a news! On hearing of it, our hearts trembled, and we were terrified beyond description. From the little which had already passed, which the captain and the men on board thought nothing, of how much greater importance does this news appear, when we see the captain himself alarmed! After being told of the approaching storm, it may be conceived what was our state; we gave up our souls, and began to beseech God for forgiveness, expecting every second the hurricane. The thing which gives the sign of the change of weather and the hurricane, was a rod of glass bored and fixed into a piece of wood. Within the glass there is a portion of mercury in a given quantity, and there are lines made which as the mercury rises or falls indicate the state of the weather; in short, our

lives appeared to be in that glass. The wind became stronger, and the vessel began to contend with the waves. The captain went on deck, and the seamen were about the ship, fastening the ropes strongly, and securing the port-holes of the ship. The wind continued increasing, and all the waves of the West Sea rose up in mountains with never-ceasing noise till they mounted up to Mesheteri.* We were so miserable that we lost every hope. Sometimes we saw the vessel lifted up to the seventh heaven, and sometimes sunk into the seventh earth, or to the shoulders of the bullock of the earth;† sometimes our feet were above, and our head down. Every moment we expected ourselves offered as a sacrifice to those that dwell in

* Jupiter.

† As to the seven heavens and seventh earth, this of course is believed by the Mohammedans as a matter of faith and religion, as it is mentioned in many chapters of the Korân. This world is one of the seven. The other six are inhabited by other beings, where Mohammed also is acknowledged as "the first of Prophets, and the fulfilment of Apostles." It is further believed by many Mohammedans that the world is supported on one of the horns of a bullock, and when he is tired of carrying it on one horn, he shifts it to the other, by which the earthquakes are occasioned. Such is the lamentable state of ignorance that exists in the East.

the sea. Our bones from being tossed about were nearly broken. The flood and the waves carried the vessel so high that one might say, that the Creator of the world was sending a plague from on high to the dwellers upon the earth, and that the heavens had descended, and again, "The night is dark, the waves are fearful, the sea's bosom yawns open, and how shall those who are living on shore know our state!" The cabin of Taymoor Meerza was near the windows, and when the storm occurred, the water of the hurricane forced open the window, so that the water flowed into his bed. The captain and the men came down, and closed the windows, and removed the water. On seeing this, our hearts left our souls, and we waited for fate. Notwithstanding that a great storm was raging, all the men on board were silent, as if they were all dead, at the same time they were all attending to their duties, going up the masts; and the captain did all that was necessary at the time, calling the men to do their work, and doing every thing to the best of his ability. In this time of danger they gave the orders with the whistle, which explained every

thing that was to be done; in fact, the most wonderful thing we saw was, that simply by means of this signal, they attended their work and in perfect silence. The hurricane still increased, and every second the waves rose, and the vessel was entirely occupied in meeting the succession of waves. In the morning it came to our minds that we had in our possession some of the holy dust* of the tomb of the Lord of the Martyrs. I called four men of the ship to carry me on deck, that I might do something to stop the hurricane. After I had been brought on deck, and saw with my eyes the deluging waves, (God protect me! such waves!) higher than the mast, appearing as if they would fall into the ship, and that the vessel would be overturned. The men were pumping the water; this was such a resurrection (predicament), that the least part of it could not be written. I shut my eyes and threw a little of the holy dust into the sea, which in a moment became much calmer, the hurricane not being half so strong. Thank God, the blessing of the Lord of the Martyrs caused all

* See our note on the late Shah's tomb, where an explanation of this holy dust, &c. is given.

the change. Saturday the 27th, this afternoon the waves subsided, but the wind still remained contrary, and we were not yet assured of life.

Sunday the 28th, the wind again grew stronger, and the waves began to rise, so that we began again to suffer from the hurricane; with every breath we besought the Most Merciful for deliverance; when suddenly we felt ourselves in quietness, the vessel became steady, and we rejoiced; the wind had become favourable, and this tended to stay the motion of the ship, and to cause steadiness and rest. In a moment we noticed that our vessel did not move at all. We asked what was the reason; they said, the coals of the ship were finished. This bad news added a thousandfold to the distress on account of the hurricane. In a perfect fright we sent after the captain, inquiring, "Tell us, we entreat, how, indeed, are the coals out? what is the truth? what is the matter?" He (the captain) said, "Yes, the coals that we took from Alexandria ought to have lasted ten days, whereas the distance from that place is not more than seven days; but as the coals were not of a good quality, and all the time

we have had contrary wind, the coals are all burnt out, and the vessel stands motionless." Then I asked him how far we were from the desired island, Malta? He said, "From Alexandria to Malta is 820 miles, we have come 600; 220 remain." I said, "May dust be on your head! what remedy are you going to give?" He said, "There is no remedy, unless the wind should become favourable, and then we shall go, partly by the wind, and partly by burning the wooden articles on board. We have a small stock of coals, which we shall use when we arrive near the shore, by means of which we shall enter the harbour." I asked him what quantity of wood there was? He said, "For ten miles burning;" then I inquired, "If the wind should be favourable, how many miles will this steamer go an hour? He replied, "As the steam-vessels have only a small mast and sails, she will go three or four miles a-day." "What do you say?" said I, "may your house be down! by your account it will take us more than four months to get to Malta." He said, "This is the first time that such a thing has happened to me, and it is forty years since the steam

navigation was invented, and such a thing never happened to any captain, and, unless we trust to the Almighty, this calamity has no remedy." All those on board began to talk together on this matter, and, in great distress, trusted to the care of the Most High. The captain made a calculation of the provisions on board; there was found bread for twenty days, and fresh water for fifteen days. Then an arrangement was made that each person should have forty-five drachms of water, and seventy-five drachms of bread, and no more, till we should see how we got on. We asked the captain whether it was not probable that some vessel would pass by us. He said, "It is not likely, because all the merchantmen in this sea go near the coast, in order to be near habitations, that, in case they should be short of provisions, they may touch at some place and take in refreshments; the course out from shore, in the West Sea, is only taken by steam-vessels, because they are sure of arriving in time to the place they desire." This account gave us additional thoughts of danger. We asked for the map of the world, from which we could learn where we were: it was 220 miles

to Malta, and 200 miles to Smyrna, a city of the Ottoman empire, and also 200 miles to Zante, an isle of Greeks; and besides these, there was no other coast or shore any where near the place we were. In short, we did not know what would be the end.

Our vessel of fire, the tartar of the sea, became now like a weak donkey, and the men on board, who had eaten the bread and water* of Europe, by which they had become strong, could do nothing in this extraordinary predicament. And, we, from anxiety to arrive on shore, and from being in company of persons who did not know our language, (so that, for instance, if we asked for a chair they brought us a spar, or for bread they brought us a pillow,) and from fear of storm, and from the noise of the waves, we had no rest for a minute. Our bones cried, alas! for this disease there is no remedy; our eyes gazed along the sea for a vessel to pass; and our thoughts had no rest, except in trusting in the mercy of Him who takes care of us. We were vomiting all the time.

* Wine.

From the last day of Safer till Wednesday the 3rd of Moharem, in the beginning of the year 1252 Hegira, we were very weak. This being the month of Moharem, and forbidden by our Situaba to pass the threshold of the most illustrious of the sons of Adam* particularly the Lord, the prince of the martyrs, and far from the holy places, afflicted with an evil which has no remedy, in the midst of a sea which appears without end, the state of my health bad, the sufferings of my brothers very great, and no hope of being saved, we became most miserable. In these circumstances, from the depth of my heart I supplicated for blessings, and obtained some rest. Soon after, we went to sleep; the conversation of some of the vessel's company came afterwards to my ears, and some went on deck with spy-glasses in their hands, looking to the different parts of the West Sea. We asked what was the news? they said, "Something black is to be seen from a distance; perhaps it is a gihaz."† I said, "If it should be a gihaz, would

* The prince here means the twelve kaliphs of the Shiâ, especially the family of Ali; this time was a time of pilgrimage with this sect.

† A vessel, in the Persian language.

that she would sing the tune hijaz ! * Oh that she would come near us ! Has she the fire-stones ? If she has, has she enough for herself, and also to spare for us ?" Having been troubled with these thoughts, I did not take any notice of their rumours, and went to sleep. But soon I observed that the conversation of the men was louder, and they were walking about the ship with their spy-glasses in their hands. At last I became eager, and said, "It may be a vessel, and God Almighty has sent her either for our deliverance, or to carry the tidings of our condition to some place near at hand." Now we had something to think upon ; I therefore called two men belonging to the ship, who carried me on deck. Notwithstanding that one can see vessels ten miles distant in the sea, yet with all my gazing, I could not see any thing. I took the spy-glass in my hand, looked sharp, and saw something black, like a cap. The captain with the spy-glass went up the mast to see in what direction was the course of the vessel. With the few coals that he had, he ordered to make the

* An oriental tune.

fire, immediately our vessel took course north-east towards the vessel. They threw a large quantity of coals into the fire-place; the wheels went to work, and the wind was fair, so that we moved with extreme rapidity. After having gone some distance, and being still very far off, they loaded a gun with much powder and fired it.

Immediately afterwards the captain ordered the sails down, and hoisted a red flag at the top of the mast. As soon as the flag was up, we knew that we were nearer to that black object. I asked the captain what the flag was for? He replied, "For the information of the other vessel; we fired the gun, that hearing it they may look towards us; then we hoisted the red flag, which is a sign of distress, to ask them to come to our help; now, if that vessel is English, or a friend, she will turn to us." After this, the captain brought some books which he placed by him, also many flags, and we saw the vessel approaching nearer to us. The captain looked through the spy-glass, and gave us tidings that the vessel had the English flag. As soon as our captain found out that she had British colours, he ordered the flag of distress to be

brought down. Four other flags, each one of different colours (joined to one another) were hoisted up. We asked what signs were those? he said, "Each flag meant a part of a word, all of which combined made the name of the African, thus the other ship will know the name, and, as ours is the king's ship, will come to us." After this, the captain looked in the glass again, took his hat off rejoicing and said, "She is a steamer of the king! she is the Spitfire! coming out from Malta, going to Corfu on official service, to carry the letters of Government, and take and bring news." The captain looked again and said, "Behold, she says she is coming to us." Now from these heavenly tidings, we were so joyful that I cannot describe it in writing. We adored God the Lord, for this relief after such danger. In order to put our hearts at ease, we asked the captain to explain to us how he could, at such a distance, make out the name of the vessel, and that she was coming to us. The captain first showed us some books which contain the names of all the ships of war, and of steam-vessels that belong to the English empire, with their colours, and draw-

ings of the ships themselves, being in all seven hundred large vessels. Also in another book, he showed us thousands of flags, of which each corresponds with a word in the alphabet, and is a sort of dictionary of their language, by which they can speak with each other at sea, so as to understand each other. More surprising still were other books which had signs by means of lanterns, so as to enable them to speak at night; in fact this most useful language was the tongue that made known our state, and obtained for us deliverance. While we were wondering at this accident, the vessel, like a lion, arrived, roaring with her wheels, which made a large hollow in the sea, and by its noise prevented our hearing each other. When she appeared before us, our own vessel looked very small, and the worse did we feel ourselves on account of our not having any coals, and we stood, as it were, before her, begging for assistance. The two large vessels stopped, and the two captains came on deck, offering each other the usual compliments. Our captain spoke of the deficiency of coals in his ship. The other captain replied, "I can give you any quantity of coals you may

want." This answer gave us much pleasure. Thanks be to God most benevolent! who sent to us at this period a vessel to aid and assist us, and afford us a supply of coals. "Let every heart and mouth give thanks to him, that looked to us in the days of distress." The two vessels stood near each other—the boats of both were ordered down to bring the coals. The other captain was informed who we were; and that we were going to the English government. He came in his boat to see us, and stood by the side of our vessel, and expressed his friendship and good wishes. We also manifested to him our friendship. We asked him to come on board; he said, "God forbid! if our vessel should touch yours; that is to say, if any body of our vessel were to touch any of yours, then all the men of the Spitfire will have in Malta, or any other parts of Europe, to make forty days' quarantine; no one can touch you, you are now in quarantine." After the compliments passed between us, we inquired from him all the news he could give us about Europe. He then sent us some fresh fruits as a present, and other eatables; this he threw on board, without

coming in contact with any body. There was another Frank in the boat, sitting at the side of the captain, who said that he was on his way to Teheran, and inquired whether he could be of any service. We told him we would give him a letter to carry with him to our brothers; he said, "I cannot touch the letter."* Then we delivered to him our message to Nasralla Meerza verbally, informing him of our health, and of our state on board the ship, and the accidents which we had experienced, and the mercy of the Most High. We found, among the fruits that the captain sent to us, a new kind of fruit which we had never seen before, very soft to the touch, of a red colour, like that of the mulberry, the seeds very delicate; it is of sweetish taste, which they eat with pounded sugar; they call it strawberries. After the required quantity of coals was taken on board, each of the captains ordered the fire to be rekindled for starting. All on board of both vessels standing

* Quarantine was also a new thing to the princes, no such thing being practised in Persia. Many religious Mohammedans consider it against the law or faith, and many Mohammedan doctors write and preach against quarantine as an infidelity.

up and taking their hats in their hands, thus bidding each other good bye. In a very short time we lost sight of each other. Notwithstanding the wind continued still contrary, we went five or six miles an hour. On this day, thank God! we were going on perfectly happy and full of joy. We had an excellent appetite, and longed for some good fish, and inquired of the captain whether he could catch us some. He replied, that it was not possible to catch any when the vessel is going, but, said he, "I will furnish you with fish, which you cannot distinguish from being fresh, and perhaps it will be more delicious." He ordered a few cases to be brought, which were closely shut up, and opened two of them, from which he took out some ten or fifteen fishes, which appeared as fresh as though they had just been caught, and from the other cases he took out some mutton, which also looked perfectly fresh. He said, "This fish is two years old, and the mutton four years. The English men of war which navigate in the Great Sea, and in the New World, and for a year do not see or touch on land, carry with them this flesh, which is prepared by some chemical process,

and it is then put into cases which are carefully stopped, so that the air may not injure it, and by this means it remains as fresh as in its original state, and is eaten as if it were fresh. There is also some meat twenty years old in this vessel, which is as fresh as that which is just killed." We were quite astonished at this description, and ordered our cook to come, and we gave him some of this fish to wash and cook. When it was brought to dinner, we found it superior to any fish we ever ate. We asked what kind of fish it was. They replied, that this kind of fish is only found in the West Sea, called Sultan Ibrahim. To close our repast we enjoyed a refreshing night's rest.

Thursday the 4th, at two in the afternoon, the land and shore of Malta began to appear; every one was running for a spy-glass, with full joy. After a little while, we came within sight of some vessels; the captain looked with the spy-glass and said, "These are the ships of the English Badi-shah, which are under the Captain Bashi,* Sir Joshua Rowley. This Admiral guards the White

* A Turkish name for Admiral.

Sea,* and commands the Grecian Sea, from Malta, Alexandria, Constantinople, and the Austrian and Italian Seas ;† that is, he protects the seas. They came from Malta, and now are under sail, for we do not know where." They are seven in number, all ships of the line, but the one in front, which is the Admiral's ship, called the Caledonia, the eyes of time and the revolvings of day and night, have not seen such a ship, it takes the first seat or rank over all the ships of Europe. It is the largest in the world, and the English Emperor by having such a ship takes the pre-eminence over all the Shahs of Europe. He can in a moment destroy all the kingdoms of Europe and of Room with this ship alone. This ship has cost millions of money. We requested the captain to take our vessel near that ship. A few days ago, our captain had asked us about the Persian flag. Taymoor Meerza had shown him the form and arrangement of Thoolefekah,‡ the conqueror of

* The Arabic name for the Mediterranean, or what the Prince calls also the West Sea, which is the Persian name.

† Adriatic.

‡ This is the name of the Persian flag ; it is the same as the sword of Ali, the son-in-law of Mohammed, whom the Persians follow. It is

the world, and gave him a picture of it. The captain made one like it, and to day when we were approaching the royal fleet, our captain first hoisted the flag of the other ships according to the custom, afterwards he hoisted the colours that explained the name of the African, and then hoisted Thoolefekah. When we came near the Caledonia, Praise be to God ! she appeared like a large city on the face of the sea. The mind is astonished and delighted at her noble figure, she has several stories, and her masts reach to the sky, so lofty that an eagle could never fly above them. She is so elegantly constructed that no edifice was ever built like her, and being so beautiful outside, what an idea must we form of her splendour within !—120 very large guns were the measure of her power, and her other military stores are without number. A large number of marines were bringing up their beds, and we had an excel-

believed by most Persians and Mohammed's followers that this sword had two blades, and that it was a heavenly gift. They believe that this same sword (which bears the title of conqueror of the world) will be used again by the twelfth Kaliph, who is to come and conquer the whole world, and make all mankind followers of Mohammed.

lent opportunity to see them, for we were sitting on chairs on deck. The Captain Bashi, after being informed concerning us, came upon deck and manifested his friendship, and presented us his compliments; we also returned our compliments to him. We also had a view of all the other ships of war, which on the whole afforded us a grand and most interesting sight. One hour before sunset we arrived near the isle of Malta. What a beautiful city presented itself! It is 1120 miles by water from Beyroot, but we were, from the contrary north wind and want of coals, thirteen days and nights coming.

The Isle of Malta is a part of the kingdoms of the Franks. It is sixty miles round. The city of Malta is called Valetta, situated on a hill, on which there are roads made so fine as to have the carriages run in every place. The houses are high and built of stones. A very strong wall surrounds the city, so strong that if all the troops of the world should encamp against it, unless from want of provisions, they would never take possession of it. It is in the West Sea, which is called, in their language, the Mediterranean: it is a part of the

confines of the English empire. The English take exceeding good care to watch it and to fortify it. Alexandria and Egypt are to the eastward of this island, Africa and Algiers to the southward, and northward Sicily. There are some regiments of troops and soldiers ordered by government to defend the isle; also some men of war, with an admiral and other officers, to protect these parts. It is bounded in part by the emperor of Austria's dominions, in part by Rome and Italy, and in part by the Room's dominions. The Isle of Malta, after it was given up by the emperors of Kayan, became the possession of the priests and monks; afterwards it was taken by the Khaliphs of Abbas,* but it afterwards came again into the hands of the natives. In the year 1213, it came into the possession of Buonaparte, the Badishah of the French, who had then taken many kingdoms of Europe, and destroyed a multitude of people. It remained in his possession two years, and at last it was taken possession of by the English, who have now possessed it thirty-five

* Abassi Khaliphs, who reigned from A.D. 749 till the extinction of the Khalifat in 1258.

years. In time of peace they keep there four thousand soldiers; in time of war many more. Seven ships of war are also here for carrying forward and backward news. These soldiers are distinguished by being naked from the knee to the thigh. The language of the natives is Arabic mixed with Italian. The reason of this mixture of language is, that during the reign of the Khaliphs of Abbas, there were a great many mussulmans residing here, and although the original language of the isle was Italian, yet by reason of the residence of the mussulmans it became mingled with Arabic. The air here is very cold. The inhabitants cross from one place to another in boats, for there are many different places inhabited which are separated from each other by arms of the sea stretching up into the country like canals. The anchorage is near the hill on which the houses are built. All kinds of fruit both of a cooling and heating nature are cultivated here; and also brought from other places where they abound. There is also the orange fruit, large and good. The vegetables are excellent. There is another sort of fruit like a pear, but it tastes like an orange;

lemons and citrons also are plentiful. The corn is good, the bread very clean and excellent. Their gain is by trading; the bazaars are fine. The whole population, according to this year's census by Government, as put down in books, with the person's name and quality, is 120,000. The most wonderful thing is, that there is no laban* to be got at any price. It is likely that in all the kingdoms of the Franks and in all Europe, it (laban) is not to be had. This is very strange, neither is it the custom to have baths in Europe. All the flowers of spring and autumn are found in Malta; the roses and pinks are superior. In summer the day is as long as fifteen hours, and the nights of winter are the same length. The Gidi, which is the north star, is to be seen here in the midst of heaven, and by facing towards the east, is to be seen on the left side. Such a splendid place as Malta has not been seen by us till this time, but comparing it with other cities of Europe, it is like a village. On this day one hour before sunset, we came to the harbour of Malta; the anchor

* Sour milk, a very esteemed and general dish in the east; it is to be found every where eastward.

made such a concussion in the sea, as to resemble the shaking of a foundation of a castle in town. It was not possible to land during the quarantine, yet we sent Khoojah Assaad to the Lazaretto to prepare a clean place for us; and this night we slept on board.

Friday the 5th, one hour before noon, we entered a boat, and landed in the quarantine establishment. What a beautiful edifice! what a strange building came to our sight! all of stones, and all for the sake of quarantine.

The law of quarantine with the Franks is an important article of faith in their religion; if they break it, according to their belief, they will be punished in the last great quarantine.*

The quarantine, or the Lazaretto, is a very strong, large edifice, and very lofty. All the kings, by the advice of learned men of Europe, have in their different dominions such an establishment. According to their law, it is most necessary to perform quarantine, and whosoever breaks it, is condemned to death. It is established on account

* He compares it with the last punishment.

of the plague and other contagious diseases. In every kingdom of Europe there are different opinions in regard to the period of time necessary to observe quarantine. Some demand forty days, others a month; in Malta it is twenty-two days. This establishment is built on a place opposite the city, and separated from it by the quarantine harbour, which nearly surrounds it in every quarter. There are a great many apartments in this Lazaretto; large and lofty rooms. It has two captains and agents for its direction, who must be acquainted with its laws. God protect! If any one should break the law of this place, or do any thing contrary to its regulation, though it should be the emperor of all the face of the earth, and offer millions of money, it would not be accepted; nor could he escape the punishment. All vessels which come from the Great Sea (or the surrounding sea) do not perform quarantine, but those that come from the White Sea, (or West Sea,) and the Room's dominions, must perform the quarantine, also those of Austria and Egypt.* The

* There was at this time a quarantine from Trieste, on account of cholera being there.

regulations of quarantine are as follows: Whenever a vessel comes near the isle, it must hoist a yellow, bad-looking flag, which is the quarantine colour. When it comes to the anchorage, it must communicate with nobody, and no person with it. When it lands, in the Lazaretto, it will have a guard, whom they call the *guardiano*, and then they can buy any thing they may want. The passengers take apartments furnished, which they must pay for. They can have any thing they may like, any thing eatable or drinkable, every thing that even delights the eyes or pleases the tastes. Some men come from the city in boats, on the face of the water. Each different company in the Lazaretto has a separate passage, where they can purchase whatever provisions they may want. The seller puts the articles on the stone, and the purchaser takes it; the *guardiano* always is standing by the purchaser to see that he does not communicate with others. They believe that wood, stone, iron, any thing in liquid or powder, does not communicate the plague. In case the seller should by accident touch with his finger the purchaser, then the *guardiano* will immediately take him up and make

him perform the quarantine which the purchaser has yet to perform. There is no avoiding it. Even those that are in the quarantine could not communicate with each other, except those who have arrived together, or those whose quarantine is of the same length. Those that have different time to stay, have different departments; each has limits which he cannot pass over. Should persons of different periods of quarantine communicate with each other, they must all perform that quarantine which is the longest. After they come to the Lazaretto they must open all their clothes, and every thing they may have, to the air; the captain of this establishment must see every day that this is done; if any thing were left unopened, the time of quarantine would be lengthened. When the twenty-two days have elapsed, the passenger is visited by the captain, who gives him a note in his hand, stating that he has finished his quarantine. If, as he goes to enter the boat for the purpose of going to the city, he should touch any body who had just arrived, he must be taken again to perform a new quarantine. If any one should run out from the quarantine, or come into the

city without performing the quarantine, he would be put to death, and his blood goes without price. The law of the Franks does not inflict death as a common punishment, but punishments are either fines, imprisonment, or banishment; yet the sin of breaking the quarantine is condemned as crimes to death.

A curious accident occurred during our residence here. Taymoor Meerza, in order to beguile the tedious time, took his gun and standing in a sort of window,* which faced the sea, amused himself for a few hours in shooting gulls. He then sat down in the same window, which happened to be directly over the spot where the man who provides the passengers with provisions (called spenditore) had just brought some things to sell; upon this unfortunate man one of Taymoor Meerza's slippers dropped from his foot. When the guardiano saw this, they fell upon the spenditore like the angels of punishment. The poor man ran away to his boat, where he touched the other two that were with him in the boat. All three were brought up

* Balcony.

and were obliged to perform the quarantine. When we landed at this place, we were conducted to a spacious, lofty apartment. The Governor of Malta, who is named Colonel Cardew, as a favour to us, had sent orders beforehand to the captain of the Lazaretto, to prepare for us a place furnished with every thing, and not to charge us for it. To-day the Colonel sent a person to us with his best compliments, and begged us to fix a time when he should call upon us. We mentioned the afternoon of the following day. After this messenger had been despatched with the answer, another came from Sir Thomas Briggs, a gentleman of high respectability holding the rank of Rear Admiral (or the Captain Bashi of this isle) appointed by the King to this office. We fixed to see him also on the ensuing day.

The next day, Saturday, the captain of the quarantine with the other agents had prepared a place below, close to the sea, for receiving our visitors. It is the custom here, that if a person of distinction should unavoidably endure this quarantine, he need not undergo the additional sufferings of being deprived of a sight of his friends.

For this purpose, they have some rooms built near the sea. These rooms are divided by balustrades, on one side of which sits the visitor, and on the other the visited. Guarded by the agents and guardianos, they converse together, but without being allowed to touch one another, for should this be the case, the visitor must join the visited in this confinement. When the Admiral called they informed us, and we went into the room. We found him a very friendly person. He was accompanied by six other officers, and he offered us his services and friendship. After the compliments passed between us, he withdrew. The Colonel also, at the appointed time, called and was very polite and friendly in offering us his services. He asked us by which route we intended to go to England, whether by sea, or by land; we replied, that we had not yet made up our minds, as the sea did not agree with us, and that we should like to go by land, but that we should be guided as God would direct. He remained with us about an hour and then departed, and we returned to our mansion.

Sunday the 7th, Monday the 8th, and Tuesday the 9th, we were at the quarantine engaged in

performing the prayers of Ashoora,* reading the Holy Book,† with thanks to the Most High, and awaiting the end of our quarantine.

Wednesday the 10th, nothing happened worthy of notice.

Thursday the 11th, we were quite depressed; we asked the agents whether there was a place in the Lazaretto where we might take a walk. They answered in the affirmative, and conducted us through large buildings built of stone, which are so exceedingly elegant, that nothing like them had been seen. We were three hours looking at these places, and did not see the tenth part of them. We were surprised how they could have built them, and at the vast sums which must have been spent upon them. In some of these places, we observed some bullocks and other kind of quadrupeds which had also, as we were told, to perform quarantine. In another place we saw a noble lion within a grating of iron, which had just arrived as a pre-

* It is a time of mourning with the Shiâa Mohammedans, as about this time Hoesain, the Son of Ali, was murdered by the Omniades.

† Korân.

sent from some King to the English Badishah. We afterwards visited the burying ground, where they inter those who close their lives during the quarantine. It is a garden of beautiful flowers, the tombs are built of fine marble. After we visited these places, we returned about sunset to the mansion.

Friday the 12th, we entered a boat, and had a view of the city Valetta, and about sunset we returned to our place.

Sunday the 13th, Monday the 14th, and Tuesday the 15th, nothing worth notice occurred, except on the night of Tuesday, one hour after sunset, news was brought us that the Spitfire had just entered the harbour, on her way to England. We also learned, that if this steam-vessel should leave Malta, and we did not take our passage in her, there would be no other packet for at least another month, and we should be obliged to take a sailing vessel, which would be at least two months in reaching England. On this account we wrote to the governor to procure us a passage on board.

On Wednesday the 17th, he sent us an answer, saying, "That it was true the Spitfire is a very

fine steamer, and that, although he would have been very happy to see us land in Malta, that he might be of use in offering what was in his power; yet as we were anxious to start, he had given instructions to the captain, with regard to what was necessary and proper for us." His letter was a great instance of politeness and condescension.

Wednesday we ordered every thing to be ready for starting.

Thursday the 18th, very early in the morning, the Colonel of Malta* sent us a very polite letter to the following effect: "It is the desire of your obedient servant, that, after quarantine, you should pay a visit to the city, where his best services would be at your command continually." We were now informed by friends that we should send to the Colonel of Malta our cards. We asked what were cards? They replied, that if a man is invited to the house of a friend, and cannot go, the card answers the purpose just as well as if he should call in person. We accordingly ordered some of these cards, on which we wrote our names

* I believe the prince by saying the colonel, and not the governor, means to give him the military rank and honour.

with our titles of honour, and sent them to the Colonel. About noon we entered a boat, and were received on board the Spitfire with all honour. What a beautiful ship! Every thing prepared as if it were a city! The fire was increased; Thoolefekah, (the Persian flag, see note, p. 206,) was hoisted up, and when we came before the city, we received a salute of twenty-one guns. The wind becoming contrary, and the sea very tempestuous, we were thrown down quite helpless.

Friday the 19th, and Saturday the 20th, the wind continued as before, but she was so fine a vessel that she nevertheless continued to make eight miles an hour.

Sunday the 21st, the tempest became a little less, and we were at this day off the coast of Barbary, and soon after came in sight of the city of Rafrat, at which we gazed from a distance.

Monday the 22nd, we were all the day close to the coast of Africa, which is one of the four divisions of the world.

Tuesday the 23rd, we lost sight of land, and came again into the midst of the sea.

Wednesday the 24th, we reached the coast of

Spain, which was to the right hand. It is in Europe, which is also one of the four quarters of the world. We passed some beautiful cities, and wonderful remains; we were favoured with a south wind, and the vessel went twelve miles an hour. There were at this part of the sea, about five hundred vessels, which were driven from their course, and thrown into disorder by the adverse gale which they had encountered. On this day, the wind being favourable, they made all sail, and every one endeavoured to obtain a quick passage, but we beat and passed them all; though the wind was quite in their favour, our steamer went twice as fast as they. In short, this day our horse went with extreme rapidity. Scarcely did we come in sight of a place before we lost it again; so favourable was the weather. We continued this during the day, and some hours of the following night, But at the end of the night our vessel fell into an extraordinary dashing and commotion of the waves. We were quite surprised at this change, and said to the captain, "The wind is favourable, why is all this?" he replied, "This place here is where the Great Sea comes into the White Sea, and

Gibraltar is not far from us, where there is the narrow strait; this being the case there must be all this motion of the ship, and we must expect more of it." We passed the night in this terrible motion, but the wind was so fair, that the wheels of our ship cut the sea as if it were a sword, and the noise of the wheels extended two parasangs distant.

Thursday morning the dashing of the waves became much more violent, so that we lost all hope of our lives. We never thought of such calamity; the water of the waves dashed into our vessel, and we were nearly drowned. The waves carried the vessel as high as the mountains; all of us were entreating and beseeching God that we might reach the land. Four hours after sunrise, the mountain of Gibraltar came in view, and the strait was not more than one parasang broad. To the right hand is Gibraltar, and to its right is Spain. Gibraltar is a place, that if all the troops of the whole world should assemble against it both by land and by sea, they will never be able to gain possession of it, for it is impregnable. The king that has possession of this important place will oblige

all the other kings of Europe to stand in need of him. Without his licence, no boat could pass the strait. The city of Gibraltar is situated at the foot of a very great mountain, which stands between the two seas. The height of the mountain is about two parasangs, and one parasang round. All this mountain is of hard and naked rock. The waves of the Great Sea themselves are like mountains around this great mountain. Every second these waves are lifted up high to heaven, and every moment they quarrel with the mountain, and their noise stops the ears of the sky. The two seas make a terrible commotion, and cause a dreadful noise, so much, that if a gun was to be fired near the ear, it could not be heard. Such a horrible and dreadful sight is not in any other place of the world. This mountain, although rocky, yet is adorned with flowers.

The city of Gibraltar is between the western and southern parts of this mountain; in addition to its forts, it has a wonderful wall cut out of the mountain itself, sixteen feet high, and eight wide. It is so strong, and extremely fortified, that even a mouse could not pass through it. There are

some edifices, built by Charles V. of Spain. Gibraltar, for a considerable time, belonged to Spain, and, in fact, it is in Spain. Before this time, the kings of Spain were in possession of all Europe, and were more powerful than all the kings of the west. Three hundred years ago, a Spanish philosopher, who was named Christopher Columbus, by his observations and reflection of the planets, and his knowledge of astronomy, which receives great attention among the savans of the Franks;—this philosopher, by his industry and superior skill, found out the New World, which is known by the name of America. Spain possessing then this New World, and the mines of gold and silver, became so rich that it neglected the discipline of the troops, and the wise superintendence of the empire. Their kings also, from the pride which attended their great accession of wealth, fell from their high position, and lost many parts of their dominions. Gibraltar also was taken by the English Badishah, (i. e. Emperor,) and it is now about fifty years since it came into his possession.

The English have laid out enormous sums upon

it, and have so much fortified it, that no person without seeing it can form any idea of it. Every king of Europe has been extremely anxious to possess this place, and every one who has ever had it from three hundred years ago till now, has endeavoured with great zeal and power to fortify it. The English were the last who got possession of it, and as it is the key to their empire, and, as all the other kings of Europe keep their eyes upon it, so they have employed all their wisdom and skill in rendering it impregnable. The mountain is steep, and two parasangs high, and over all these mountains, where a cat could scarcely find its way, they have cut excellent roads in a most wonderful manner, so that carriages may ascend to the very top of the mountain. They have also built barracks for the soldiers, extending from the sea-coast, where the city is situated, to the top of the mountain, in a serpentine form. Batteries mounted with cannon six feet long communicate with each other in every direction, and when war takes place, no one could escape from their balls. They can hit every place; even a little boat could not avoid their

fire. All this mountain presents a most wonderful sight; tiers of guns rising one over another in such an astonishing manner. There are now mounted nine hundred very large cannon, and the preparations for war that are to be seen here, are sufficient to bewilder the mind of the beholder. What wilt thou say? The one half of the ammunition and military preparations is in all the rest of the world, and the other half is in Gibraltar. The balls and shells are innumerable. When we landed here to go to the governor's palace, we were half an hour in passing by the hills of cannon ball piled up ten feet high; like the harvest of corn, one above the other, as in a magazine of grain, so beautifully arranged that the eye never wearies gazing at them, and the mind, by observing such preparations, is greatly astonished. The whole materials of ammunition are in perfect order; the balls are of ten Tabriz mauns weight, and every thing connected with war is in perfect order, and their number is beyond calculation. In short, a city in such fine order, and such powerful fortification,

is not at this time to be found in any part of the whole world, and the greatest travellers have never seen any thing like it, neither does it ever enter the minds that there is such a castle upon the earth. Even the swift-winged wind has never passed any other place like it. In short, unless the eye should see how the cannon are ranged on the mountain, how wonderfully the batteries are constructed, pointing in every direction, the ear would not believe it. This place was formerly in possession of the Mussulmans and the Khalifs of Abas. The prince Kouragan also once possessed it, and there are still now some buildings of his. The heat of the air in the summer season raises the thermometer to 85 degrees, but in winter it is as low as 45. Fruits of all kind might grow here. The edifices of this place are lofty, the city is built in the lap of the mountain, and the houses receive all the water of the winter season, so that not a single drop can pass away without a use. All the rain that falls is conveyed through channels cut in the rock, which carry it to the houses, and to every other place where it is wanted. All the year long they drink the rain water, yet spring water is

found also. They cultivate in these mountains some fine gardens, which contain beautiful roses and different sorts of delightful flowers. The bazaars and markets are in very good order, and beautiful women sell and buy. In short, it is an adorned and perfect city. On this day, four hours after sunrise, we arrived at the harbour, where we found about ten thousand vessels of different descriptions.

The distance from Malta to Gibraltar is 1130 miles, which the Spitfire performed in eight days. The Captain of our ship is called Kennedy, indeed he is Khennedy.* When we cast anchor, the Governor having been informed of our arrival immediately sent his Lieutenant on board, with his compliments, manifesting his friendship. He also sent a splendid carriage for our reception, in which we sat and passed by many places where we observed the beautiful batteries and excellent cannon and ammunition. When the people of this place heard that the Persian Princes had arrived, all, both old and young, men and women, about

* Name of a mountain in India; I believe the Prince compares the Captain to the mountain, on account of his being a very stout gentleman.

50,000, crowded around us to gaze at our caps and costumes; and followed us all the way, till we arrived at the Palace of the Governor. Here a good number of soldiers were standing under arms to salute us. The Governor came out from his residence to meet us, and in a most friendly, honourable manner, invited us into his palace. After a few minutes his Lady came into the drawing-room, and with great politeness complimented us on our arrival. Here we had a very pleasant conversation; indeed we were now most agreeably reposed. But whenever the troubles and sufferings of the dreadful sea, with the dashing of the terrible waves, were recalled to mind, every pleasure was dissipated. From the fear of storm and noise of the waves we had enjoyed no sleep for several nights past, and accordingly we now felt very sleepy. The Governor very kindly said that he would esteem it a great honour if we would take our rest in his house, yet as he was anxious that we should be most comfortable, he therefore had prepared a separate mansion for our reception, where he hoped we should be very comfortably and pleasantly rested. The carriage therefore was

ordered, when the soldiers who were standing at the gate saluted us, and we were conducted to the house with due honour. As soon as we entered our mansion, every one of us went into his bedroom and sunk down upon his bed for repose, and slept all the rest of the day and all the night until the following morning.

Friday the 26th, the first aide-de-camp, with some officers of rank, called upon us on the part of the Governor, brought to us some fine horses, telling us that if we pleased we might take a ride and see the batteries that they had cut out of the mountain, where cannon without number are arranged. We having been for so long a time denied the pleasure of riding longed for such an opportunity, and gladly accepted the invitation. Thus we with our suites mounted, accompanied by the officers who conducted us to the mountain. Oh! what a wonderful place! the mind here is completely bewildered. Serpentine passages are cut in the mountain itself, like the ascending stairs of a minaret, and the rock itself is constructed into a battery, and pierced for the reception of the enormous cannon, which are so skilfully point-

ed, that if even a fly should attempt to pass the strait, it could not escape the balls. In fact, if all the troops of the world were to encamp against this place, neither their number nor their power would be of any avail. Some of the cannon were fired while we were there, and caused a dreadful roar. Afterwards we took a ride around the mountain, visiting some of the edifices and so returned home. About the Asser,* the Governor sent us an invitation for a visit to his beautiful garden, where the ladies of the city expected to be present. According to the Governor's request we entered the carriage and set off for the Palace. When we arrived, the Governor came out to meet us and conducted us to the garden, which is like a Paradise. All kinds of roses and elegant flowers were smiling with their blossoms, and music prepared. There were there young ladies of graceful forms and beautiful faces and ambergris hair. These houris were taken by the hand by handsome young men, who conducted them to the garden,

* Asser is generally about three o'clock in the afternoon. The day with the Mohammedans is divided into five principal times of prayers. Asser is one of these.

and seated them under the roses, where their own fair cheeks and the blossom of roses gazed proudly at each other. The nightingale also was jealous at the song of the musicians, who were standing by, ravishing the hearts. All kinds of fruits and sweetmeats, with drinkables, were furnished on long tables, throughout this place of pleasure. In truth it was altogether a majestic assemblage. Under those trees of roses, chairs were placed where we were seated. After we sat down, the moonly faces with perfumed hair added to our pleasure by making a ring around us ; we at the same time complimented every one of them. As soon as the musicians began to exhibit their science with their instruments, every one of the gentlemen present took the hands of a lady and commenced dancing. The movement of their feet in this garden of Eden was wonderful. After they finished dancing, every one took the one he loved to the place of refreshment, and presented her with whatever she desired, conversing with each other on things relating to the heart. At sunset, the Governor invited us into his Palace, where we had to take dinner. The table was splendidly

furnished with all kinds of delicious things, such that it would be entitled to be called a magnificent entertainment. After dinner, we went into the drawing-room, where there was assembled a company of honourable ladies with whom we carried on some interesting conversation, and spent a very pleasant part of the night; and the day and night were most agreeably spent. Late in the evening the Governor asked whether we should like to see a manœuvre of the soldiers and the exercise of the artillery. We being anxious to see the exercise of the English Badishah's troops, his offer was quite to our desire, which we accepted and afterwards went home.

Saturday morning the 27th, the Governor with the generals and officers of rank dressed in their military uniform, with the artillery, &c. went out of the town. We also after breakfast mounted our horses and accompanied the Governor out of town. The people of this place old and young, also went out to gaze upon the two things, that is, ourselves and the manœuvre. There were such crowds, that they covered the face of the plain. No man remained in town, and no woman was left in

her place. We arrived at the place where the royal standard was flying, where we also halted. The artillery were first ordered to give their fire. The cannoneers ingeniously and fearlessly poured forth their burning fire, so that the plain from the blaze of the cannon became as brilliant as Kooch Badagshan,* and the smoke obscured the face of the boundless sea. Afterwards the soldiers were ordered to exercise, and they exhibited in different ways; in truth such instructed, well disciplined troops we have never seen. They continued the fire of exercise three hours, and the roar of guns was perpetual. After this, the colonels and officers passed by us with their regiments, saluting us; we praised them for their ingenuity in their evolutions. The standard bearers also passed by us and saluted us by bowing the flags down, according to the honour due to royalty, also the bands of music. We also returned them all the necessary compliments. Indeed it was a most beautifully arranged army, and quite wonderful. We were exceedingly pleased with them, and re-

* The name of the mountain in India, where they dig the rubies. This illustration is to show that the fire appeared as red as rubies.

turned home with the Governor through the bazaars, extremely satisfied; the Governor accompanied us to our residence, manifesting great politeness and friendship. He again invited us to a parting dinner, for this night we had to embark on board. Three hours before sunset, the Spanish Consul-general at this place called upon us and said, "As you are to leave the next day, and have to pass by Cadiz, which is a place of the Spanish empire, I came to offer you my service by writing to the Governor of that city to be ready for your reception, and to present you with his humble services." We thanked him for his offer and told him that, as the steamer would remain there but a few hours, we should have no opportunity; but, please God, on our return from England we might pass that way, as we intended to return by France and Spain, and then it would be the time to give him some trouble,* and accept his offers. After we had some conversation together, he took leave and departed, and we went to the Governor's. When dinner was over, we conversed on the sorrows and grief of separation. In truth, although

* This phrase, in Persian as well as in Arabic and most principal oriental languages, expresses acceptance of favour with humility.

we had not known each other before, yet all of us felt much pain to separate from each other. His friends and family all are excellent people, and very polite and friendly. We spent four hours of the night on this subject, afterwards we bid them good-bye. The Governor came out with us, and sent his first lieutenant and other officers to accompany us and see us safe on board. In this manner he conducted us to the place where we entered the boat, and requested them to go back; thus we entered the Spitfire, again awaiting fresh sufferings and sickness. Five hours at night, the captain ordered the anchor up and started. We were all the night going by the coast of Spain, and at one hour after sunrise of the next day, Sunday, the last of Moharem the Sacred,* we arrived at the harbour of Cadiz. This city gives a beautiful view, with the churches in it. There were in the harbour innumerable vessels. Our vessel anchored here for five hours, to land the passengers they had on board for this place, with other

* All the months in the year bear rank with the Mohammedans. For example, "Moharem" is the name of the first month of the Mohammedan year, and "El Harâm," or "the Sacred," is the rank or title of that month; so "Safer" is the second month, and its title is "El Kheir," or "the Good," &c.

things, and to take the letters and whatever passengers might be ready. When the royal ships in this harbour were informed of our arrival, they fired a salute for us. The British Consul-general here came on board to visit us; the Governor also sent an officer to compliment us on our arrival. Taymoor Meerza, being desirous to visit the town, took a boat, accompanied by Khoojah Assaad, and went on shore; the boat was nearly upset. God was merciful, and they landed safely. It being Sunday, he visited the celebrated church, which is the most splendid in Europe, and nothing like it among all the churches of the Franks. After visiting this church and some of the bazaars and other edifices in the city, he returned on board. Immediately after the anchor was taken up, the smoke rose high to the sky, the steam forced its way, and the wheels opened canals in the sea.

Monday, the 1st of Safer Victorious, Tuesday the 2nd, Wednesday the 3rd, and Thursday the 4th, we were going by the coast of Portugal, which is a kingdom of Europe. All this time we had a storm, and nothing entered our mouths, being all the time sick. Friday we came to the great

surrounding sea, where there is a bay which has no end, and can only be fathomed by the Creator. It being so deep its water is as black as ink and turbid. It is 400 miles long, its waves rise like mountains, and their water poured out on the top-mast of the vessel; it is called the Bay of Biscay. Although the wind was not much contrary to our course, yet in this place it caused a most dreadful motion to the vessel, such as we had not had before. The captain said, that 'There was not any such dangerous place in any other parts of the seas, not even in those of America and Hindoostan,' and that he had navigated in many parts of those, but never saw any such frightful place. God have mercy upon us! About a thousand vessels yearly meet their fate in this dreadful place, indeed few are those that pass it in safety. In short, from fear of Biscay we lost all rest and tranquillity, every hour imagining that we should be drowned. Two hours in the night they gave us tidings that we had passed this Bay. But now we were informed of another dread, that on account of this Biscay and the fear of it, they lost their calculation, and the man at the helm lost his course, and from the

apprehensions of this we were again thrown into trouble. The following is an account of what happened once to a ship.*

There was a vessel taking this course at this season of the year. At midnight a cry was heard on deck. On inquiring what it was, God defend ! behold it was a ship, wrecked all in pieces, and her masts on the face of the water. At a distance some planks from the wreck were seen, on which there were four persons in perfect distress ; the waves were tossing them up and down in high mountains : it was a most terrible frightful sight. The captain seeing these most unfortunate beings tried to go towards them in order to save them, and at last he succeeded in taking them on board, when they were almost dead. The captain put them in a hot place to get warm, and gave them some broth to eat. The next day they related their history as follows :

“We were (said the shipwrecked) in an Austrian

* I believe the Prince introduces this accident as a fact which happened. It is similar to some Arabian night tale ; however, I believe his object is to show the danger of the sea, and especially this Bay ; and in short, it is a certain style of Asiatic writing.

vessel which sailed from Austria to the New World. On our way home we met a very strong hurricane, which continued fifteen days and nights; we did every thing we could, but all our labour was of no use. At last the masts broke, and the vessel went to pieces. Seven of us, that is, the captain, three seamen, and three passengers, placed ourselves on a raft of planks, and all the others were drowned. The waves of the sea carried us where they pleased. For four entire days and nights we were on the waves, and had not a drop of water, neither a crumb of bread. We were nearly destroyed by thirst. One of the seamen said that he had saved in a case four bottles of wine, the case was near us, we luckily took it up and obtained the four bottles. We were three days and nights more in the same condition, having nearly lost the sight of our eyes from hunger and want of sleep, because we were always obliged to keep awake, lest we should fall into the sea. At last the hunger became insupportable, so much so that if we had not obtained anything to eat before the end of four hours, we should all have perished. Then we came to the determination, one of us had better perish for the sake of the

other six. We agreed to this, and made the selection of the individual by lot, which fell upon a young man. This unfortunate young man had never before left home, this being his first voyage. He consented to his fate, but not having had sleep for a long time, he begged us to give him half an hour's rest. We allowed him that; when he got up, we cut his hand, and all of us drank of his blood. Afterwards we ate some of his flesh, and kept some pieces by us. This dead meat we continued eating for three days and nights, and all this time we did not meet with any vessel. We again remained other three days and nights without having anything to eat or drink, and nearly perished with hunger. We cast lots for a second victim, which fell upon an old man who had not a drachm of flesh, however, the other five determined to kill him. The old man requested half an hour's rest and went to sleep; when he got up, he went near one of the companions, saying, "I have no flesh, neither blood, and there will be no use in killing me. I am an old man of seventy years, and have not a half drachm of flesh, but look to that young man (he pointed to another) how fat he is; and

what a thick neck he has. You might kill him, his flesh and blood will last you five days, and as for myself I will eat nothing." The companion to whom he proposed the young man agreed to it. At last the captain was informed of it. The captain said, ' This is contrary to justice, and by being guilty of such a violation of it we shall all perish. It is necessary at this time, when our life is coming to an end, to walk uprightly and decide justly, it will be also a thing against honour to act otherwise.' One of the party agreed with the captain, and the other three were against him. Our distress and misunderstanding rose to such a pitch, that we fell upon each other and wounded each other, and drank the blood that ran from our wounds, we also ate the small pieces of flesh which we cut off from each other in the contest. The captain then reprimanded us for this evil conduct, and said, ' This is against every law, and it is most unjust to act in this sort of manner.' At last we fell upon the old man, and the youth whom the old man had proposed to kill, fell upon him and cut his throat with his teeth, then drank his blood as if it were a glass of pleasant refreshment, and ate of his flesh, and

we kept the rest by us. We were other three days and nights in this condition, but from eating the corrupting and poisonous flesh of the old man, we all became like madmen. After we finished the flesh of the old man, and became extremely hungry again, we cast lots again, which fell upon the young man before mentioned. This unfortunate young man seeing this was the case threw himself into the sea and was drowned, and to-day we were going to cast lots again; but God has sent you for our deliverance." We were exceedingly glad that the four remaining unfortunate men were saved, which we must attribute to the will of the Almighty. We now reflected, how God had protected us in all our difficulties. Our home is a year's journey from this place; how often has God saved us from the snares of the enemies and the highway robbers! how has He given us water and bread in the desert; and now how has He saved us from the hurricane of the terrible sea! Indeed, we must thank God the Most High who has given us strength in this our time of distress. When we were in our former state of splendour in our kingdom, we were very frequently sick, and now

He has carried us through all our difficulties, and preserved us in health, thank God the Father of all! The next day, the wind became more favourable, and the steamer went on with extreme rapidity. About noon we came in sight of the island of England and the seaport of Falmouth. We now adored God the Most High, the most merciful, thanking Him a hundred thousand times for His mercy which has been bestowed upon us. We went upon deck, gazing upon the shore in the same manner as the lover gazes upon his mistress, when waiting to receive her. Thus our eyes looked on the shore with great anxiety till we came to the harbour, and the anchor took its hold upon the bottom of the sea, and the fire was put out. Behold, now we are new born in the world, as if fresh from the womb of our mother. Thanks be given to the Most High, who bestowed upon us as it were a new life in this world.

As Falmouth is a small town, it has no Governor. Khoojah Assaad went on shore to prepare a resting place (mansion) for us; when he returned on board, the captain ordered a boat in which he hoisted our flag. We entered the boat with him

and landed. The royal ship here fired a salute for us of twenty-one guns. Khoojah Assaad conducted us to a beautiful house situated on the shore.* This house was splendidly furnished, and had every thing most comfortable for life, and fine looking women were serving in it; indeed we were astonished at the fine arrangements of the house. We asked what was this fine house? They replied, that the master of it is a tradesman of this city, and his commerce and profit are to receive travellers into his house, who all have different rooms agreeably furnished, and that there are about several hundreds such establishments in the country, which render a large profit to their proprietors.

Falmouth, comparing it with other cities of England, is very inconsiderable; it is a seaport, where the mail packets go and come. About sunset we told the master of the house to have the carriage ready, which we entered and went to the baths.

* It was the Green Bank hotel. The Princes were astonished at my finding such a mansion in such a short time. It was the first hotel they ever saw, indeed there are no such things in the East: such an establishment would be taken as a palace in the East.

Although the baths are not like ours, yet after such a journey we enjoyed them very much. On our way to the baths and back again, we had an opportunity to pass through the town and bazaars in the streets, and observed the fashion of the Franks. Also we saw some beautiful women, and were quite astonished to see them in the shops carrying on business; they appeared like men in trade. The captain Bashi here, who is also agent to Government for the packets and mails which come from all parts of the world to bring news, called upon us.

Monday the 7th, about sunset, we mounted into the royal mail which comes every day here and departs for London, for the purpose of carrying the letters.

Description of the Mails, Posts, &c.

THE post in this country consists of two establishments. One is the royal mail, which is

simply for carrying letters throughout the empire. Without interruption, it must go to and from London every day; to every city in the kingdom.

The other consists of private coaches belonging to companies, who have in every place horses for changing, and agents or partners in every direction for arranging the business of travelling. They give some duty to Government for being allowed to carry on their business, but they receive from their employment a very considerable amount of interest. There are throughout England, Scotland, and Ireland, about two millions of coaches for this purpose, which afford the Government an extraordinary income. They run twelve miles an hour, and then change horses. One of the twelve vizirs of England is the director of this business, who is called the post-master general. Although England is so thickly populated, there being not a span of land without habitations, that one would suppose that there can be no necessity for such a thing, yet the rule of the royal mail is to blow a trumpet, that, in case there should be any body or carriage in the road, notice may be taken so as to

prevent all accidents; and should there be any letters to be forwarded, on hearing the trumpet persons may have them in readiness: when also the coach gets near the place, where it is necessary to change horses, the coachman blows the horn, that the horses may be ready. When it stops to change horses, two minutes are allowed for the passengers to refresh themselves and take their seats. They also give fifteen minutes for breakfast, and likewise for dinner. The mails go so quickly, and the time is so well kept, that from Falmouth to London, a distance of more than 300 miles, not more than twenty-four hours are required. The price for each passenger is fixed by Government, and the inside, of course, is dearer than the outside. The charges in the private coaches are somewhat less expensive than the mails. Although travelling in England is expensive, yet one has the best accommodations in the world. From the time that we left Falmouth till we arrived at London, we did not see a span of earth uninhabited. In all places along the roads and streets we observed men and women walking arm in arm; also coaches and carriages, in which there were ladies, like the houries, running

in every direction ; every moment increased our surprise, as we advanced. Even the peasants that dwell in villages have lofty and beautiful houses ; outside of every house there are beautiful gardens, adorned with very fine flowers, where ladies splendidly dressed take their walks. All the time of our travels in this country, our eyes did not see a single handbreadth of earth, but all covered with delightful green, roses and all kinds of flowers guarded by the nightingales' singing. Such air and water are scarcely in the world, indeed what there is to be seen is enough to take away the senses. It is the first story of paradise, the majestic moon, the nightingales on the trees standing with pride, the roses resemble the cheeks of the inhabitants. At length, all this night we went on, passing by gardens, edifices, and lights, there was no darkness at all. In all the roads, there are lanterns lighted, also the houses give out their lights from the windows, in short, our travelling in midnight was not less pleasant than that of mid-day. The air at this season, in this country, is extremely cold, on account of its being under the constellation of the Twins, and near to the north

pole. While the night was not more than five hours long, the day continued fifteen hours. In short, we travelled all this night till Tuesday morning, the 8th, when we came to a beautiful city, called Exeter, where we saw beings without number. The time for breakfast having arrived, the mail stopped at the gate of a house where we alighted. What a wonderful lofty building! consisting of many rooms which are royally furnished. These rooms have places for washing, the hot water was quite ready placed on the wash-hand table, standing before large looking-glasses, and towels hanging down exceedingly clean, with perfumed articles and fine soap. Every traveller is shown to a room to himself, attended by a servant. In every room there is a splendid bedstead with every thing belonging to it; ink and pen, with fine paper, are placed on a table, for the convenience of travellers. Fine-looking women also serve here, and every thing is most desirable. The rooms for eating are separate from the bed-rooms; where there are fine large tables furnished with all sorts of eatables, both cooked and uncooked; every thing that you may desire and imagine is placed on the

table. Many people were sitting round the tables taking their breakfast, others reclining on the sofas. We were quite astonished at this house, and asked whose it was, and we were informed that it belonged to an individual whose business is to entertain strangers and travellers; and as he knows the time that the mails come in, all things are made ready for travellers to take their breakfast, that no time may be lost. Moreover, we were informed that there are in this city about five thousand such public places; each of them gains about 1000 tomâns per day; indeed the money here is like dust. In fine, we were conducted to some beautiful rooms where we washed, and afterwards took breakfast, which cost us eight tomâns. All the other travellers must have paid the same; this might have rendered him a sack full of minted gold. The mail did not stop, till we had finished our breakfast, because it waits for nobody, lest its time should be lost, as it must arrive at a certain minute. But we were told that we could go by another coach, which we availed ourselves of; moreover, we did not intend to go direct to London, wishing first to hear from Government. In truth,

the regulations in Frankestan are most wonderfully arranged. For instance, if a man should have baggage, &c., of a million of money, and wants to depart, he can do so at any hour he likes ; he has only to touch the bell, the servant immediately comes in, he has then only to tell the waiter, " I want to go to such a place, (which may be about 1000 miles distant,) I must leave after five minutes." After the time is expired, he will find the carriage waiting for him at the door. But he must have a full purse, without which he can do nothing. However, we hired another coach and departed. All the day we were travelling among habitations, and beautiful gardens, which the pen cannot describe. The roads are most admirable, and the hills are most beautifully graduated and adapted for the carriage, so that it has nothing to interrupt its course. Indeed, travelling at the rate of twelve miles per hour (which is equal to four parasangs of ours) is no child's play. The streets are so paved that you do not see a speck of mud. We observed in the gardens along the road, partridges, gazelles, deer, and other game, grazing without fear. Having the gun by my side

I took it in my hand to amuse myself by shooting some of them ; but I was quite astonished to be told the fact, that every one of these animals and birds has a master, and that none can shoot without the permission of the owner ; and if any one does so, he must bear the punishment of the law. Even their owners are not allowed to shoot them during five months of the year, (that is from the time of the Pisces, or fishes, till that of Cancer,) while these creatures are laying their eggs, or producing their young. During the other seven months, when shooting is permitted, it cannot be practised except by the owner, or by his friends, to whom he may give a license. By saying that every bird has its owner, of course it will be understood that while the bird is on a person's land it is property. The fact is, no one can shoot but on his own land. Every man can only enjoy the game of his own land, and must wait till the birds come to him, and then they become his lawful property. The Shah of the kingdom cannot hunt on the land of the least peasant. In short, to-day with looking at the buildings, the people, the gardens, and beautiful objects of admiration, our eyes became tired,

and we were overcome with astonishment. We scarcely knew in what direction to bestow our attention and at what objects to gaze. We travelled till two hours before sunset, and arrived at a large city where the coach stopped, at a place where the passengers took their dinner. Here we remained twenty-five minutes and then departed. About sunset we came to a very large and more beautiful town than any we had yet seen, and made us forget what we have already so highly spoken of. This place is called Bath; the streets are very large, about 100 feet broad, all capitally paved with a kind of marble stone, very clean, and exceedingly pleasant; so much so, that a person might sit down, and take his dinner on the ground. There are in the streets, on both sides, separate side walks for those that pass on foot, so that they are never interrupted by the carriages or horses, which have their separate path, and they do not interfere with each other. The houses are lofty, 100 feet in height; their walls are glazed and look like glass, and all of them are straight to a hair. The names of the inhabitants are either written on the door of the house, or else the doors are numbered.

Every street has its name ; there are many houses which have balustrades beautifully worked in iron. In truth, we did not know on what place or at what work of art to gaze. Before the door of every house there is an upright pillar of iron, to the top of which there is fixed a lantern, the light of which is so powerful that it allows of no distinction between day and night. We came into an hotel which is furnished in a royal and majestic manner, (York house,) which has every thing in order, and on the whole is a complete place. Khoojah Assaad arranged with the master of it for our expenses, &c. He gave us each a separate room, also rooms in which to sit and eat. A little after we took up our abode, an Englishman came into the room to see us. He complimented us in the Persian language, which he speaks with perfect eloquence. We were surprised and very glad to find some person that spoke our language. We asked him who he was ? He is Woolock Sâheb,* who had been eighteen years in the service of the Prince Regent Abas Meerza, as instructor to the

* Sâheb means friend ; they called all their Christian friends Sâheb.

cavalry, and fourteen years ago he paid us a visit in Shiraz with the English Ambassador. He said that when they were at Shiraz and the pardoned Firmân Firmân went out to take a ride, he invited the Ambassador and himself, on which occasion the attendants played and exercised on horseback, and that his horse fell down. By the account he gave of himself we recollected him. We were very happy to see an old friend, who was at this time a gift from God the most Benevolent. We had some conversation together, and discoursed about matters that came into our minds.

Tuesday evening, I wrote an application to the Badishah, and a letter to Lord Palmerston, the Vizir of foreign affairs, who has in his hands all appointments of Ambassadors and Consuls, and such diplomatic officers as are sent to foreign kingdoms; and all the affairs of all foreigners who come to England must go into his hands. We also wrote a letter to Lord Glenelg, the Vizir of affairs relating to the New World and India. I informed the pillars of Government of our arrival in this country.

Wednesday the 9th, I gave the letters to Khoojah

Assaad, who went with them to London. Now we were left alone, and we could not speak the language of the people, neither they ours. We were waiting, daily, news from London. For the sake of amusing ourselves, we sat at the window to gaze at those who passed by. We observed multitudes of people, and so many were the carriages which passed, that, according to our calculation, they were 3000, besides those which might have passed through other streets. About the asser (three o'clock) we saw a horse drawing a sort of carriage on which there was a large wooden barrel, which might contain about 2000 manns (a Persian weight) of water. Attached to this barrel there was a hollow tube pierced with small holes, through which the water pours out, and by this means all the street was sprinkled with water in a second, which a hundred carriers of water could not do in five hours. After this another cart came and swept all the dirt and carried it away. In a minute all the street became as clean as a looking-glass.

Thursday the 10th, crowds of people of this place, about ten thousand men and women, came

below our house to look at us through the windows, where we were standing behind the glass. They continued to do this from morning till night. We, in order to satisfy their curiosity and get rid of their gazing, ordered our Persian servants to go out of doors, that they might see them. As soon as the servants went out, they were surrounded by vast crowds, about 20,000, and all the streets were full. At last the servants could bear it no longer, and were obliged to re-enter the house. In short, we passed the time during the day in looking at the streets from the windows, and at night we were visited by some fine English young men of excellent manners, who used to come to learn Persian; so we became schoolmasters of Persian, and pupils of English. We endeavoured to take and give lessons by signs with our fingers, which caused much laughter.

Friday the 11th, in the same manner the people came as usual below the windows to gaze at us. This day we were much annoyed by it, and were obliged to leave the windows and conceal our caps. On hearing a noise, as if there were many people below, we then went to the windows to look.

The fact is, that the proverb was verified, "Like as the thirsty desire the cool waters, so the waters try to force their way." They were gazing at us, and we were delighted to behold their beauty; they showed us much respect by bowing their heads. While we were sitting, when it was about the asser, behold! a sun appeared from our east, shining and flashing. On seeing this incomparable beauty, and beholding this lovely face like the full moon, I lost my senses, not to say that I lost my sight, in admiration. No, my eyes, by beholding her smiling, became a hundred times more powerful. The delightful odour of her hair fell into my heart, and I was obliged to rise up and invite her to sit by my side, paying her all honourable respect. My heart died away, and unless my mind had gained strength to maintain conversation with this visitor, I should have appeared as if I were lost. I asked who she was. This full moon was the daughter of a captain in the East Indies.

From Friday the 11th to Monday the 14th, we had nothing to do but to continue looking at the beautiful Christian daughters. The least number that we ever saw in one day was about 5000.

Now the master of the place asked us whether we would allow the ladies to come to see us; of course I replied, "Let them come." Thus, all the day long we were engaged in receiving our most excellent visitors. Once we were sitting, when there came in sight a planet which dazzled our eyes as it rose up; I took courage and touched her beautiful jasmine hands, and invited her to sit down. What a life to the heart! how could the poor slave in love ask a kiss? What is the courage of a dervish to stand before this majesty? We requested all the ladies that came to see us, (at the sight of whom we were forgetting our homes,) to write down their names. In this way we had about a thousand visitors of these most illustrious houris. About the asser we visited a church in this place, in order that the people might see us, and to put an end to their curiosity; but it was all useless, they still continued coming every day. The second day, Tuesday the 15th, the same thing took place.

Wednesday the 16th, we received a letter from Khoojah Assaad, saying that government was informed of our arrival, and that nothing was yet decided with regard to our affairs and our reception,

and that he hoped to be with us soon; some other hints were also given in his letter. Indeed, the letter of Khoojah Assaad gave us much to think about, and required a good deal of consideration. Having come so far from our homes, and encountered a hundred thousand difficulties and sufferings, this made us unhappy, and through the whole night we were troubled with painful reflections and had scarcely any sleep.

Thursday the 17th, Blane Sâheb, who was for some time resident at Bushire, and an old friend of ours, came to see us. We were very glad to see him, and asked him some questions; his replies and opinions were almost like those which Khoojah Assaad gave us in his letter. This also gave us additional reason to be unhappy and full of anxiety. After Blane Sâheb had left us, Khoojah Assaad came from London, with a very polite written answer from Lord Palmerston, saying that when we go up to London his Lordship will be very happy to see us, &c. From the letters of Lord Palmerston I thought it best to send my brother Wali to London with Khoojah Assaad, accompanied with a letter from me. When

Wali arrived at London, he took a residence with MacNeil Khan, who had been for fifteen years in Persia during the reign of the pardoned Shah, and who speaks the Persian language exceedingly well, being just appointed ambassador to Persia when he called upon him. To mention all the conversation which took place between them on different points, would only tend to lengthen the book. However he, as a minister for Persia, promised to do every thing in his power on our behalf.

On Tuesday the 19th, about three o'clock in the afternoon, when Lord Palmerston was in his office, and MacNeil Khan with him, Wali wrote a letter to Lord Palmerston, enclosing mine, and despatched them by Khoojah Assaad, our principal interpreter. When Lord Palmerston understood our views, that they were for the welfare of Persia, he was exceedingly glad. He then sent an answer to Wali fixing the following day to call upon him.

Sunday the 20th, some of the nobility called upon Wali; and in the afternoon Lord Palmerston called. After the usual compliments had passed between them, they conversed upon the object

&c. Then Lord Palmerston said, "As you are of the first branch of the Royal Family having come to this kingdom, and as true friendship always existed between the two kingdoms, we are always anxious and desirous to pay great attention towards the welfare of Persia, even more than other countries. As to your case, I would say that if it be according to the convenience and policy of our Government, then we shall gladly employ our best influence in presenting your case before Mohammed Shah, and it would give us no trouble to do it. But, if you have any other views, I must tell you that we never like disturbances in Persia; on the contrary, we desire her welfare." Then Wali gave Lord Palmerston full details of our case, and removed from him all doubts, and satisfied him in every point. When Lord Palmerston learnt what he wished to know, he said, "There will be no slack hand on the part of the British Government on your behalf.* A Mohammedan shall be appointed to attend you daily, and we shall see what is to be done." The

* This means, we shall not neglect your request.

interview being thus ended between them, Wali sent me a full account of what had passed between them.

Wali remained at his residence from Monday the 21st, to Wednesday the 23rd, receiving visits from the nobility and great personages of the kingdom. Mr. Fraser, a distinguished gentleman, and a person of consideration in this kingdom, who had been in Persia during the reign of the pardoned Shah, on a secret mission, and who speaks Persian, then called upon Wali on the part of Government; saying, that as we were the guests of his Majesty the Shah, we should have a place fit for our reception, such as was to the honour of both the host and guests, and that one was already prepared, and asked Wali to occupy the new abode. Wali went with him into a lofty place containing many apartments majestically furnished, (Mivart's Hotel) with every convenience. At this splendid establishment there were other Royal Princes, one is the brother to the King of Naples, who had come to London on account of some misunderstanding between him and his brother; another Royal Prince, the son of the King of Holland, and heir to the throne,

with his sons, who had come on a visit to this kingdom, was also at the same hotel. Every one had a separate apartment in this house. When Wali came to this place, Sir Gore Ouseley called on him. Sir Gore was twenty-seven years ago (during the reign of the pardoned Shah) British Ambassador in Persia. When he came to Persia he landed at Bushir with his lady; arriving at Shiraz, he was very kindly received by his pardoned Holiness Firmân Firmân, and his lady was also kindly received by her Royal Highness Nawab Hajeb,* indeed they received the utmost kindness and friendship. When he called upon Wali on account of former friendship and the kind reception he met with from Firmân Firmân, he offered him his best services, in every thing in which he could aid him in England.

Thursday, the 24th, Mr. Fraser called upon Wali, saying, that some regulations for the support of poor children and orphans had been established for many years. One day in the year all the orphan children meet in the largest church in

* The mother of the Princes.

this city, and the king, royal family, vizirs, nobility and gentry, both male and female, come to the church to give their charity towards the support of this institution, and that to-day, this feast takes place; and he asked Wali whether he would be pleased to accept an invitation. Wali accepted the invitation, and went to the church.

Account of this Institution.

Throughout England, Scotland, and Ireland, there is in every town and village an institution for the education of the poor and orphan children. One day in the year, which is the 7th of June, all these children come from every direction to the city of London, accompanied by their teachers and superintendents. Each party have different coloured dresses, the children march two and two, both male and female, all in perfect order; they are beautifully arranged in their way, like a disciplined army. This great church, where they assemble, is a lofty edifice, magnificently

built, the sight of it dazzles the mind ; there are in it a number of splendid statues cut in marble, with most beautiful figures of animals and birds ; in short, if a man does not see it, he could not believe any description of it. The outside of this church all round, and the inside consists of four quarters ; each of them is two hundred feet long, and fifty feet broad ; the church is three hundred feet high. Around the four parts of the church, there are seats beautifully arranged ; from the one end of the church to the other there are forty ranks of seats, and all see alike ; all of them are made of fine wood, elegantly worked, and cushioned with rich woollen cloth : besides these, there are other places expensively fitted up with beautiful chairs : these are seats for the royal family and their attendants. All these poor children, in regiments and beautiful order, were seated on benches round the church, each company by itself ; the seats raised one above the other from the ground up into the dome, so wonderfully, that it could not be described but by a drawing. When all these children took their seats the visitors came into the church. At the gate stood some priests

and persons of their religion, dressed in a strange costume. These priests gave the permission for entrance, and held in their hands plates of gold, and every person, who entered the church, put into the plates some charitable money for the support of these children; every one gave according to his ability and zeal. After all came in and sat down, then the very large organ, which they have in this church, began to play, and the children followed by singing. The high tune of the organ and the singing of the children could not be distinguished; all their hymns were composed with reference to this charity, and what the prophets had ordered for this purpose. Every one in the church was quite silent while all this was going on. Afterwards, one of their great iskofs,* a follower of Christ, went up into the pulpit, which was beautifully dressed with rich woollen cloth; he opened the books of the Gospel and Psalms, and read some chapters relating to charity, and gave a sermon to that effect. When the preaching was over, they began singing again so pleasantly, that

* Bishops.

it nourished the heart. On the whole, it was a most brilliant sight to see those beautiful faces who attended the feast. There must have been at this day in the streets near this church, about 40,000 carriages, besides many who came on horseback and on foot. The money which is collected, is regularly distributed for the support and education of the children; these children are kept in the parishes till they arrive at the age of maturity.

After Wali had a full sight of this feast, he returned to his residence. In the evening he was asked to go to a house of music and pleasure, which they call in the Frank language, the Opera. Thus Wali, after sun-set, went to this place, and he gives the following description of it:—*

“ It is a very lofty edifice, built in a wonderful manner. From the roof of it to the ground, on the three sides round, there are small rooms made of wood, these they call boxes; these rooms or boxes are elegantly dressed up with woollen cloth and velvet; before every box there are forty chandeliers of cut glass, each has fifty lights; there are

* Here the eldest prince is supposed to speak. *

also lights in every part of this house. The forty chandeliers of cut glass, each containing forty lights, and each light of five branches, as well as the other lights, have one pipe, which, by touching an instrument, all the thousands of lights suddenly become dim, so that you scarcely see any thing ; and by moving the instrument differently, they as suddenly give a powerful light. There are young ladies with faces like the full moon, the beauty of whom makes the illumination of the sun dark ; and a company of young men, whose beauty obscures the sun. Seats are provided below for the musicians ; they play with instruments which nourish the heart : the pen and the tongue are incapable of giving an adequate description of them. The proprietor, who keeps this establishment, advertises in the newspaper, that such a play is to take place on such a night ; he also prints cards or tickets of prices which are bought : those who wish to go to this place purchase a card, and off he goes to the Opera ; according to the money he gave he takes a seat, that is to say, there are dear and cheap places, yet the cheapest is about one tomân of ours. There were in the

boxes around, more than a thousand young and beautiful ladies, splendidly dressed with jewels; the beam of their beautiful faces illumines the place, the brilliancy of their sweet faces takes away the heart; my whole soul cried out to leave the body, that it might go near those houris. The heart beats with the ravishment of that sight. There are also distinguished places about this house, where are fine-looking women with arms like jasmine, and faces like a shining mirror; these handsome young women sell refreshments, and on the whole this place seems to furnish the nourishment of life. Hand is taken by hand, all sit down, conversation takes place, joy and pleasure seem to go to the extreme, indeed I have no power to describe it; let those who desire to know more endeavour to find their way to this place, where they will receive all the pleasures of life. Hour after hour I observed new things, and while I was looking around, behold a curtain, with different figures, was lifted up, which was about ten draas long, and of the same width. A terrible sea presented itself behind that curtain, and the noise of waves came to the ears, and a vessel under sail was navigating

in it ; a city was built on its shore ; and people were seen in its houses which had their lanterns burning. On looking at this sight, even with a spy-glass, you would never believe it to be a mere representation. The curtain was dropped down, and the music began to play. After ten minutes the curtain was lifted up again ; behold ! that sea and city disappeared, and a beautiful green land came to sight, adorned with elegant flowers ; a large city in the midst of this place, on the side of which there was a large mountain ; the moon began to appear from behind this mountain, and slowly rose up till it shined over this plain. Afterwards a company of fine young women and men came out, beautifully clad, arm in arm ; all of them came out singing : after standing in this place awhile, they began to dance ; their sweet voices went to some distance, and in this manner they continued about half an hour delighting their guests. The curtain was dropped down, and after ten minutes, it was lifted up again ; every thing that I just mentioned disappeared, and a large plain with a high mountain presented itself, and the air of day-break was felt ; the sun began to

shine from behind the mountain, and the wind blew, and raised the dust on the plain. Two armies came out from different directions with artillery, they stood before each other in a regular military form ; the batteries were well arranged, and the artillery began to play : the cavalry and infantry went against each other, and the smoke of the battle rose up most dreadfully ; the swords flashed like lightning, and the battle was terrible ; both parties fought most bravely, and many fell in the fields dying ; at last one party was beaten, and the victorious party pursued the vanquished, which was obliged to retreat : the plain where the battle had taken place was seen to be in flames. What shall I say—what am I to write—to all this most wonderful, astonishing, amazing play ? one imagines that he is in a dream. The curtain down again, music played, ten minutes after the curtain was lifted up again, every thing just mentioned disappeared, and a beautiful, lovely, green plain presented itself, all in one garden, with fine trees loaded with fruits : flowers of all colours and descriptions, where all kinds of birds, headed by the nightingale, were singing, and several hunters were

after the antelopes ; in fact it was such a delightful garden, like that of heaven. The curtain was lifted up again, and there appeared an emperor of the world with his majestic state ; he sat on the throne and all his vizirs, princes, and principal officers of state bowed down to him ; they were ordered to take their seats around him on chairs all ornamented with jewels ; his guards were all standing under arms, while he was holding an imperial levee. Musicians sang and others played before him ; there were also some fine dancing-women. Some persons, who were in prison for crimes, were brought before the Shah, who ordered that they should be put to death ; but the vizirs and high officers of state interceded before the badishah, to bestow his mercy, in granting the criminals their lives : their mediation was accepted, and the criminals were set at liberty. Such kinds of marvellous representations were made all the night, and the people came and went away every hour. The one night's income is about fifteen thousand tomâns. At the end of the play the dance begins ; ye, who possess a heart, what shall I say ? beautiful young women with young men dancing ! now the pen could not

run, and the eye would fix itself, but Wali must leave his heart, and return to his residence."

Friday, the 25th, Government having consulted upon our affair, Lord Palmerston sent me an answer to my letters, inviting me to the capital as a guest to the badishah.

On Saturday, the 26th, Khoojah Assaad with the letters came to Bath. On this day my brother Wali, with Mr. Fraser, went to visit a garden. This garden belongs to a company of the nobles and rich men; they send persons to different parts of the world, and bring them all kinds of seeds of all sorts of fruits and flowers. They are planted in this large garden, where there are large glass-houses to bring up the fruits and flowers of the warm climates. It is a beautiful place, adorned and proud with its natural ornaments. This company, on this day, invite their friends to come and enjoy this delightful place. Handsome ladies with gentlemen were walking among the trees. There were tables here and there furnished with all kinds of excellent eatables and drinkables: the visitors also are presented with fruits out of their season. Here are all the year round whatever belongs to each particular season,

every kind of fruit that you can desire, proper to any season, you find here. They keep the fruits through the whole year so fresh, and in such excellent order, that you might say they had just been taken from the tree. Thus the tables of the English entertainments are furnished with all kind of fruits out of season, but they are very dear; for instance, a melon is worth ten tomâns, and a musk melon four tomâns, a quince three tomâns, an apple costs a tomân; in fine, all kinds of strange fruit are to be seen: in this country, those which belong to America, Africa, and Australia, are to be found. Every person here seeks for his love, takes her by the hand, and shows her all the fine flowers, afterwards he gives her a seat, and offers her whatever she desires. Every one looks to his own person, and no one looks to what the others are doing; in the mean time the musicians are standing by, on all sides amusing these guests. Wali verily was quite satisfied with his visit.

Sunday the 28th. I, with Taymoor Meerza, one hour before sun-set, left Bath for London. The distance from Bath to London is 110 miles. All the way, and in all directions it was beauti-

fully cultivated, and no space of land without occupation. In every place I saw numerous large and lofty buildings on all sides connected with delightful gardens, the walls of which are elegantly built, and many are protected by iron balustrades. These are estates and country-seats of the nobility and gentry of this kingdom. I observed also along the road to London, neat pillars, fixed on both sides of the road, supporting fine lanterns. Whether it is raining or not, these lanterns are lighted up, burning all the night long. This light is not of oil, or any other liquid, but the extraordinary production which they call gas, a description of which I will give hereafter. This, which is the spirit of coals, is conducted through pipes, in the same way, to every place. Thus the whole empire at night is as brilliant as day-time.

In every minute and in every direction on the road there is seen a stone on which is numbered after this manner, "To London" (or any other city) so many miles, and at every fork of the road there is a piece of board fixed to a post pointing out with a short hand and open finger to such

a place, and mentioning the distance. Thus a stranger or blind man might travel all the kingdom without asking which is the road. In all the roads there are habitations; carriages and coaches perpetually running in every direction, in such crowds that sometimes the road is blocked up by them. The noise of the carriages and coaches of the great city of London and the voice of its most enormous population, are heard like thunder at seven parasangs distance. In fine, whatever may be written on the edifices, gardens, roads, habitations, population, cultivations, and other wonders of this kingdom, will not be a thousandth part of what might be said. When I arrived at London, many of the nobility and great men called upon us, with sincere friendship, and the compliments received were duly returned by us.

Thursday the 28th, Khoojah Fraser called and told us that on this day all the people in the city dress finely and visit a large garden, which, in addition to its beautiful flowers, also contains all kinds of animals, and all tribes of birds found in every part of the world, in land and in the sea, and that they are wonderfully arranged and in perfect

order, so as to afford a most capital sight of them. Wali and Taymoor Meerza went to gaze at these wonderful creatures, and gave the following account.

Description of the Zoological Gardens.

FOR the sake of advancing the splendour and eminence of the kingdom, a society of nobles and rich persons have raised among themselves an enormous treasure of gold, in order to collect all kinds of beasts, animals, and birds, from every part of the world, to preserve them alive in a wonderful manner. In order to this, they appoint some clever hunters and other men, that may be acquainted with this subject, and send them to every place in the world, allowing them any sum of money that may be required, to fetch, by any means, and at any cost, all these tribes of creatures. All that the ear hath heard of, as well as those not previously known, all that might or might not have been mentioned in histories. By this means they have succeeded in bringing every

thing, from an elephant and rhinoceros to a cat, and from an ostrich to a bat and a gnat. Every one is kept in a separate cage, or room of iron. There are men appointed on purpose to take care of them. Whenever any of them die, they take off the skin and stuff it so wonderfully that no one could know that it was not alive.

A few days in the spring, when the garden is ornamented with its natural beauty, and the animals become fat and sleek, multitudes of people both men and women go to visit this scenery. Every one that enters has to pay something, this renders an income of several thousand tomâns per day. There is no possibility of describing these strange and wonderful animals. For however they may be recollected in the mind or imagined in the head, these kinds of creatures cannot be described by the pen. There is to be seen an elephant twenty-four feet high, and his proboscis forty feet long; this wonderful elephant was brought from the extreme parts of the East India islands. The tooth of this mountain-like beast stretches out like a long ivory promontory, and on the whole this animal presents a most frightful appearance.

And a noble lion, which was brought from the southern part of the world, measures from the tip of his nose to the top of the head fourteen kirat,* the bones of his body are beyond imagination, his two eyes are like glassfuls of blood, his claws like daggers; such a lion has never been seen till now. There is also an extraordinary rhinoceros (whose likeness is taken by Taymoor Meerza, with whom it might be seen), and there is a most wonderful lioness of a saffron colour, and a most extraordinary leopard, which was brought from the New World, such an one we have not seen before; some bears also, white like the snow, have been also brought from the New World. I find no way whatever of describing these innumerable and most wonderful kinds of lions, and other kindreds of animals. They were all brought from far distant countries; from America, India, China, Tartary, Australia, Africa, and all other parts of the world.

There is also to be seen every species of venomous serpents of most wonderful size, also all sorts

* That is, an inch.

of insects. Thousands and thousands of various kinds are put in bottles, some dead and some alive. There are also to be seen some extraordinary bullocks formed like a sheep, but with extremities like a bullock. All kinds of gazelles, antelopes, hares, large and small, grazing in the garden. Dogs of enormous size from the New World. There is also one of the wonderful amphibious animals of a curious form. It is as large as a horse, it was brought from the interior of Africa. It is a very beautiful creature. When it stands and walks, it very much resembles mankind. All kinds of baboons of wonderful sizes and forms. They act like human beings; bears, white, red, green, yellow, and, indeed of all colours. Also a kind of monkey, which is of all the animals most like the human figure, the size of a mule, with an extraordinary long tail. These monkeys act like human beings, and laugh wonderfully, and play at chess with men, and some of those that visit the gardens play with them. To-day, a Jew happened to be at this place, and went to play a game with the monkey. The monkey beat, and began to laugh loudly, all the people standing round him.

The Jew felt exceedingly ashamed, and was obliged to leave immediately. The most wonderful animals of all, were a pair of creatures larger than an elephant, and higher than a camel, their necks are fourteen feet long, their legs are handsome, their tails are like that of an Arab horse of red colour, and with white spots on the face. They were brought from Africa, and their flesh is said to be excellent. They go as fast as a gazel: all the world from England, Scotland, and Ireland, come to see them. Yet the animal most striking to the people here, was the camel, at which they gazed more than any other, and paid more attention to see it. In fact, there is no doubt of what is mentioned in the Holy Book, with regard to the superiority of the glorious camel:* it always has something striking about it more than any other

* The camel is much esteemed by Mohammedans, on account of the usefulness of that animal to Mohammed himself, and the Arabians in general; moreover it is on the camel that the annual pilgrimages from Damascus to Mecca are made, and the vast desert of Arabia traversed; this being the only animal which can subsist five days without water. The truth of this, I myself have experienced during my travels in the desert.

animal. If any person should doubt it, let him go to England, and see how much the camel strikes the eye of the people. There are horses of an extraordinary size, as large as the camel, mules, donkeys, all of very curious sizes are to be seen. There are also more than 30,000 kinds of birds; in truth, we do not know how even to write their names, to describe their colours is impossible. Some elephant birds just like an elephant, but without a proboscis. Their wings are about fifteen yards long. There are some others which were brought from Abyssinia of an extraordinary form. There are in the garden about forty kinds of peacocks, white like the snow, with beaks like rubies, and eyes like emeralds; such peacocks we never saw before. There are also twenty-five sorts of nightingales, and parrots, and goldfinches, and fifty kinds of fowls; cocks from all parts of the world, their beautiful colours cannot be described. The most surprising of all is to see the excellent order in which these myriads of animals and birds are kept. Verily a visit to a place like this brings to the mind the power of the Omnipotent. The eyes are dazzled, the mind is

surprised, the heart is agitated, and curiosity takes its utmost fill. All this gives a most excellent opportunity to the lover, to lead his favourite by the hand to show her this and that curiosity; besides all the above, you will see beautiful moonlike ladies, led by the hand, to gaze at these wonderful spectacles, and repose under the delightful shade of the beautiful trees. In truth, unless the eye should see, the mind cannot form an idea of this place. There is also in this paradisely garden a bazaar of all kinds of sweetmeets and refreshments. It was truly a most interesting visit. On our way back home we passed by a shop of a gunmaker where we observed some wonderful arts, which if they were to be described would too much lengthen the book.

Wednesday the 2nd, some of the pillars of Government called to see us.

Thursday the 3rd, Wali joined the Freemason Society, having beforehand written a request to the head of the Society for his reception, and to-day (Thursday) they hold their monthly meeting, and Wali took his first degree. If any person desires

to be honoured in this company, he ought to send in his application beforehand.

On this evening we were invited to Lord M——'s, a noble peer of this kingdom, and there were about 5,000 guests present, also some members of a foreign royal family. All this illustrious party were clad in a fancy dress. Every one took the hand of a lady and went dancing. The one who could dance best was praised most. They continued dancing for some time. Afterwards the honourable ladies came to us, ascertaining from us how the English dancing appeared in our eyes. Those whom we praised most for their dancing were pleased most, and went again dancing. Some ladies said, that if we were pleased to dance they would be happy to dance with us. This custom being exceedingly strange to us, and moreover, as we had never learnt dancing, we now endeavoured to find out some decent apology. At last we told them that the Persians do not learn this art. They were exceedingly surprised, and wondered how there could be a man who had not been taught dancing. Among this 5,000 persons

here, no one had his usual dress on; all of them had fancy and foreign costumes, and all fashions of every nation were to be seen here. The fact is, no one would be allowed to enter if he had not a mask dress on. Some had false moustachios, and others had beards; even the highest person here had made some change, for it is not disgraceful amongst the English. They conversed with each other, and no one ever laughed at the curious dress of the rest; in fact, it was a most curious exhibition to us. At this assemblage we met the Russian ambassador, who manifested to us his sincere friendship. We also met at this place Mohammed Ismâel Khan, Ambassador to this court from Nasser el Din Hider, the Badi-shah of Oude, and we were glad to see him.

Friday the 4th. The Royal Prince of Orange called to see us, and manifested his sincere friendship.

Saturday the 5th of Rabiah II,* Mr. Fraser, our Mihmander, called upon us, and said that this was the day when they celebrate the feast of their

* Corresponding to the 18th of June.

greatest general, the Duke of Wellington, in memory of his victory over Buonaparte in the battle of Waterloo, and that all people here, women and men, the King, the royal family, and the troops, go out to the park, to a public review; and that the Duke of Wellington appears in the uniform which he wore at the battle, conducts the manœuvres, and is saluted by all, young and old, small and great. Mr. Fraser asked whether we should like to be present; while he was speaking, our true friend, Sir Gore Ouseley, called and invited us to the same spectacle. We went with our friends to a house situated near the Park, from which we had an excellent view of this show. There could be no adequate description of the shouting of the crowd, soldiers, cavalry, and the artillery, also the multitudes of people round. The Duke of Wellington is about seventy years of age; he stood in the midst, dressed in his military uniform, and after the manœuvres were over, he was saluted with shouts by every person present. Such an honour must have given him a new life. In truth, his name is such a feast itself, he cannot be otherwise than exalted. All the officers who had been with him

at that battle were also present, enjoying the honour of their victories in India, and other parts of the British possessions; they had come to this age, and had been never beaten in battle. After we had a full view of this, we returned home.

Sunday, the 6th, Lord Palmerston, the vizir of foreign affairs, (our business being also in his hand,) called upon us. He came on the part of government to learn all our plans and views, as he was to inform all the other vizirs of it; he asked us to put every thing down in writing: this, I believe, he requested, so that we may always be held responsible by our own written pledge that nothing new should occur. We explained clearly every thing of importance, so that he was satisfied with our reasonable requests; he promised to do every thing in the name of the badishah with Moham-med Shah in our behalf, so that we should be satisfied with our visit to this kingdom, to which we have come from such a great distance. We also proposed some questions to him, to which he gave no answer, but promised to think about them, and let us know the result. We therefore put down all our requests in writing, which were translated

by Meerza Ibrahim, a Persian, native of Shiraz, who had been here for the last twelve years. Before Lord Palmerston left us, he took our promise to dine with him on Sunday next.

Monday, the 7th, we went to a large edifice to inspect the English arts. They conducted us first into a very large room, where there were some beautiful pictures and likenesses of preceding kings and heroes, as well as some distinguished and celebrated personages. Afterwards we were guided up-stairs into a lofty place, where we were shown a room, and we were asked to sit down on the chairs in it; there were also some ladies and gentlemen seated on chairs by our side. As soon as we sat down, suddenly the room* left its place, ascending up quite like an eagle, with large wings, into the atmosphere. After an hour's time, this bird folded its wings and stopped in the sky, then fortunately it opened its beak,† and we went out. We came out of this room on a terrace, where there were a great number of men and women standing. This place affords a most beautiful

* The Colosseum.

† The door.

view of the city of London, with the river Thames, and all England up to the sea; in the same manner are to be seen all the edifices, gardens, and the crowds of people in the streets in all quarters; and a great noise is heard of carriages, coaches, and horses. In the river Thames we observed innumerable vessels like forests, many of which were at anchor, others under sail, and a great number of steamers going and coming at great rapidity. Many persons were going to church, others were taking walks, and some on horseback about the beautiful gardens. We had a spy-glass, which enabled us to see places at a great distance; such a command of a view surprises the mind. After I had a full view of the country, I said to Mr. Fraser that, although this is a very excellent view of London and of the country, yet I should like more to see and visit some of the English arts, and asked him to take us to such places, because what we see here we see every day. Mr. Fraser laughed at our question, and said, "Is any art better than what you are actually now seeing?" What an art is it! we said; does any one doubt the power of the Creator, by whose order this world was created with its

natural beauty? Then Mr. Fraser said, "This heaven that you see is not more than four yards distant from you; if you throw an orange against it, it will return back to you; and that which you behold with your spy-glass is not more than ten pikes from you. The city and habitations, with the crowds of people in every direction are about this terrace, and they are not more than six yards in each direction." I* was angry with him at his saying this, it seemed as if he were playing with us. I said, "O man, have we not eyes to distinguish between the real and artificial?" Mr. Fraser replied, "It would be impossible for you to know how this is done, unless you saw it." Then he conducted us by some steps up where we saw the same spectacle, with this difference, the former was cloudy, and in this place the sun was shining. This increased our disbelief; however, we went up and down until we were satisfied. All this miracle was simply produced by a picture, which causes all this wonder and astonishment. The air here is so shut out by the painting, as to make a philoso-

* Here Reeza Koole Meerza seems to speak.

phical illusion; in short, it is impossible to describe this wonderful picture; and we could not believe it until it was proved to us by examining the mystery which produces all these artificial realities. There was in this country a very rich man, who was fond of drawing; he found out a very clever artist, to whom he gave a very large sum of money, and arranged with him to draw this picture. That celebrated artist used to go up the dome of the greatest church in London, from which he had a beautiful view of this capital and the neighbourhoods, and in four years' time he completed his work. This edifice itself was built also by the same rich man, which cost him in all four hundred thousand pounds sterling, or eight hundred thousand tomâns of Persia. In the following three years, he received from the money which was paid by the visitors, (one shilling from each) the sum of six hundred thousand pounds sterling, or a million and two hundred thousand tomâns, thus he gained two hundred thousand pounds sterling, and still daily it renders him a large income, and moreover an everlasting name. We left this place perfectly astonished.

Afterwards we visited the great zoological gar-

den, where birds, flowers, and the numerous visitors are indescribable. We saw whatever Wali had already seen, and some which he had not seen, such as the giraffes which had just arrived from Abyssinia. We observed here also a dreadful rhinoceros of an extraordinary size in an iron house. I went near him, and gave him something to eat; but once he got angry, and made a most terrible noise; indeed he was a dreadful beast. Taymoor Meerza took a sketch of him. It is utterly impossible to describe these animals and birds.

Tuesday the 8th, Mohammed Ismâel Khan, the ambassador of Oude, called to see us, and he tendered to us his sincere friendship; we also manifested our friendship towards him. We conversed together on several subjects, also on the wonderful arts of this country. We related to him what we saw the day before. He said, "I visited a beautiful place yesterday, a lofty edifice containing a great number of rooms, which contain some beautiful pictures beyond conception: I was perfectly astonished at them." He said, "Will you be pleased to visit it, and let me conduct you there?" Accordingly we ordered the carriage, and with Mohammed Ismâel Khan went to see the place

which he praised so much. It is a very lofty edifice of innumerable large rooms, containing from the ground to the roof, some most beautiful pictures, such as astonish the mind and affect the heart. But above all, our visit was at a most fortunate hour, when the originals of these pictures were walking about the rooms, so we left gazing at the artificials: and as a matter of course, our heart forced the eye to admire the splendid and beautiful visitors; yet at last we were obliged to return home, quite against the sanction of the heart. In the evening we went to the house of pleasure and music, (opera;) new plays and representations were performed, with dancing by beauty, such as was before mentioned by Wali. What shall I write? what am I to say? Nothing but that which is mentioned in the Hadith,* by the holy lips.†

* Hadith is a saying of the Prophet, i. e. his verbal words which were related, or written by his successors; these are taken as holy and by inspiration. The Mohammedan Doctors, in almost all their writings, refer to the Hadiths to prove their texts as a matter of fact; yet each sect of Mohammedan, i. e. sonnites, and shiceâs, differ in their Hadiths very much. There are some Hadiths which go beyond three hundred years from the Hegira, they are taken simply by—It is said by so and so.

† Mohammed's lips are what H. R. H. means. I wish that Christian authors in general would show their veneration when speaking of the Lord Jesus Christ.

The world is the prison of the Believer, and the paradise of the Infidel."* In truth, there is nothing wanting in the paradise, except that grace which the God of the universe has promised to his faithful servants, in the world above ;† He has given the same to them in the world below, with this difference ; theirs is made by hands and is transitory, but ours is eternal and everlasting, and the draught wine of its pleasure is not made from earthly materials. In fine, the Most High, for the sake of fulfilling his word and grace, presented these people with their paradise in this world. I could give no description of these wonderful and delightful representations, &c.

Thursday evening, we were invited to an evening party at a nobleman's, where we observed many expensive articles, and costly furniture. This entertainment might have cost 4000 tomâns.

* I would refer the reader to that part of the Journal in which H. R. H. describes his visit to St. Paul's Cathedral. We can easily see that all sights and exhibitions do not produce the same effect on the minds of Asiatics. The question is, which would be most advantageously shown them.

† For this, I beg to refer our readers to the *Ayat el Rehman*, in the Korân, or the chapter of The Merciful in the same book ; there he will see the desirable promises made to Mussulmans.

All the vizirs of Government and noblemen were present here. There were also some members of the royal family ; with all of whom we formed acquaintance and friendship. The people here have a very curious custom, that in their assemblies they do not sit down, neither is there any distinction ;* there were about 1000 persons, men and women, mixed with each other. Every one takes the hand of a lady with an angelic face, and begins to converse with her, endeavouring in every respect to please her. They have no jealousy in this ; and if a man converses much with his wife at such a time, it would be considered an ignorance from him, or rudeness. When the music commenced, every person, princes, vizirs, nobles, and gentlemen, took a lady by the hand, and went dancing while we were admiring. They who cannot dance are considered neither respectable, nor considered as persons of complete education, particularly so a lady. Many of the ladies asked us to dance

* This was quite a new thing to the Prince, and would be to all such oriental people, who are accustomed to a different way, that is, not only when a royal Prince, but even when a judge or a vice-governor passes the streets, all men must stand up ; how much more to a Royal Prince!

with them; now we were puzzled what to say; however, we were obliged to take oath that we did not know how, and that our mother did not care to teach us, and thank God we did never dance. God protect the faithful!* In truth, it was a splendid assembly. There were in this house some vessels such as we never had seen before, which were brought from Greece: such antiques among them bear a high name and value. We spent some part of the night here, and returned to our apartments.

Friday the 11th, Mr. Blane, the former Balios† at Bushir, and a real old friend of ours, came to see us, and said, "I went yesterday to a house of arts, and I saw most wonderful instruments, and most surprising inventions, such I have never seen before, indeed they appeared to me as miracles; I wish you would be pleased to see

* I take the liberty of begging the reader who may feel disposed to argue with the Prince upon the lawfulness of certain representations, to ask himself whether those who profess Christianity are living up to their profession, and are endeavouring to show Mohammedans and other sects that this world is not their paradise.

† A name given in the East to Residents and Consuls.

them, and allow me to conduct you there." Accordingly the carriage was ordered, which we entered with Mr. Blane, and went to the place he mentioned. It is a very large lofty edifice, consisting of several departments. There are in it about 3000 men employed in different works, and there were at this time about 5000 men and women who came to see it. The master of this establishment is an old wise gentleman, whose life was spent in inventing new and wonderful arts. When he learnt who we were, and that we came to visit his place, he immediately took us by the hand to show us what was to be seen. First he conducted us to a place where there was a fire-place, which produced the steam in a vessel; on the top of this vessel there is fixed a long barrel of a gun, and a hole attached to it for the steam to enter, which serves instead of powder, or even acts better. On the top of the barrel of the gun there is a cup of iron which holds 200 bullets. When they touch the lock, it fires seventy times in a moment, and all of them hit. We observed in this invention that no powder ever has such power. In the same manner they invented cannon and balls,

Afterwards he conducted us to another place, where was an iron bridge: this is for crossing a river where a bridge cannot be built, and where arches could not be constructed on account of its depth; however, to every thing there is a remedy. This was after this manner: Two bars of iron, six hundred feet long, like an arrow of attraction, which is wonderfully constructed for that purpose, but no description of it could satisfy the reader, he must see it for himself. Afterwards he took us to another place, where there is an instrument for looking at and searching the bottom of the sea. This instrument is a kind of a bell of crystal, which the water cannot penetrate, nor can air. To this bell there is a hollowed instrument like a probe, fixed like a pipe of leather, which conducts the air down to it. This apparatus is a box of glass, and a man might enter it, and be shut up and thrown into the sea, to the bottom of which it might go. Thus the diver goes to the bottom of the sea, and whenever he finds his air exhausted, he has only to touch this pipe, which would convey a most pleasant breath into his heart. In this manner he might stay any length

of time in the world of fishes, and will never be overcome by the water. In truth, it is a very valuable invention, it is called in their language a diving bell; it is most useful for shipwrecked vessels, and in such rivers as have rocks. By the aid of this, they can blow up the rocks, as has been done in the Euphrates, which by this means is made navigable. We also were shown here a figure of a negro man made of iron, so ingeniously, that it could not be distinguished from a living man; two swords were made to appear to cut at his neck, through and through; and yet his head never falls. Also carriages and coaches made of iron, which go by themselves on roads of iron: this indeed is a most wonderful invention. We also saw many other valuable and wonderful inventions, and we found this visit an exceedingly interesting one. In this establishment there are also imitations of the celebrated precious stones of the different emperors of the world, made of cut glass, possessing all the different colours of their originals. The most valuable, and most striking of them all, was the Kooh Noor of the Badishah of Persia. The next in rank was that which the English Crown possesses, yet Kooh Noor

is the highest of all. After we had gazed at all these different kinds of inventions, we asked whether there were other things to be seen. They said, "All that you have already seen are old inventions, and their glory is passing away, but the real sights you have not seen." "Well," said we, "where shall we go?" They invited us up stairs into a large room, half of which was furnished with seats for visitors to sit on, who have to pay some money for entrance. We sat on these seats, and a number of men and women were also seated. The wall opposite to our face was made most elegantly white with paint, so much so, that in the place although dark, yet the face of a man might be seen in this wall; opposite this wall there is another which was just behind us, which had several holes in it, where there are several instruments, which had such a power; a thousand times more than the lustre of the sun. Whenever they touched this apparatus, the array of the loadstone came out of the holes, and gave out such a ray and light that no one dared to look at the wall; but when they moderated the power of the instrument, a man might look at it. The light was so great as to lead any one to say that all the

power of the sun, or the sun itself was in this room. Afterwards the master brought some water in a glass, which he placed against this light. This drop of water suddenly (praise be to God!) looked as if it were a great sea; in which we observed myriads of animals of different kinds, in forms of leopards, and some as large as elephants, and camels, they were mingled together, and eating each other. All of them had several thousand feet and hands; such a thing had never been thought of, nor would it enter the mind. Indeed, all those that came to see this, had no courage to look at these dreadful beasts. The operator was standing by the wall with a stick in his hand, explaining the nature of every one of these animals, and said in the English language, "This is the pure water that you drink every day, without being sensible of the wonderful power of God of the universe displayed in it; and what food he has given you which you do not understand." In the same way the changes of times are hidden, and we do not think of them. One after another he explained, what is their benefit, and what is their injury, that "in this drop of

water there are about four millions of different kinds of animals." Thus God the most powerful has concealed from our sight many of the things that are created, existing even in what we swallow daily. After this, he presented on a glass some little insects, such as flies, muskittoes possessing feet, and hands, and hair, of extraordinary form. This magnificence of what we saw in these little insects, could never be described; nor would it be believed unless a man in person should go himself and see them. Indeed, we doubted the truth of the spectacle before we rose, and were induced to examine the originals. To-day we had indeed a very interesting, wonderful exhibition.

END OF VOL. I.

